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## ΑΣΤΥΝΑΞ.

Τὸν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ  
ἄλλοι  
'Αστυνάκτ' οἶος γὰρ ἐρύετο Ἴλιον Ἐκτωρ. Z  
402 f.

Mr. Leaf, in his excellent edition, says: 'The derivation of the name is not very fortunate; for in no sense was it true that Hector "ruled" Ilios (for this sense of ῥόμαι, cf. I. 396), and if we understand it to mean "protected" (in battle) it does not explain Ἀστυνάξ. . . . Plato, however, knew and commented on the lines.'

I wish to show (1) that, according to analogy, the name Ἀστυνάξ as an epithet must be suited to Hector, rather than to Hector's son; and (2) that the name is thus suited to Hector.

1. The Epigoni of the Homeric heroes, except Orestes, are named from some quality or characteristic of the father. Thus Τηλέμαχος received this name because his father Odysseus was *fighting far away* from home when this boy was a child. Μεγαπένθεος is a standing reminder of the *great grief* of Menelaus at his desertion by Helen. Νεοπτόλεμος received his name, doubtless, rather from the youth of his father Achilles than from his own *youth* on going to the war. Εὐρυσάκης was the son of Ajax, who bore *sákos* ἥντε πύργον. With these examples may be compared τὴν δὲ . . . Ἀλκνοῖν καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς | μήτηρ Ἀλκύνος πολυπειθέος οἶτον ἔχουσα κ.τ.λ. I. 561 f.; and one Homeric etymology of Ὀδυσσεύς, to whom the grandsire (not the father, in this case) gave the name, πολλοῖσιν γὰρ ἐγὼ γε ὀδυσσάμενος τόδ' ἰκάνω . . . τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον, τ 407 f.

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Of biblical parallels, I mention only that of the son of Moses: 'And she (Zipporah) bare him a son, and he called his name Gershom (*stranger*): for he said, I have been a stranger in a strange land,' Exodus ii. 22.

The name Ἀστυνάξ, then, should belong primarily to Hector.

2. Mr. Leaf is certainly right that Hector was in no sense the ruler of Ilios. Hentze refers for Hector's 'politische Autorität' to a passage which really proves nothing. Y 179 ff. indicates clearly that Priam had not yet resigned the throne. Besides, there is no connection between Ἀστυνάξ as 'ruler of the city,' and οἶος γὰρ ἐρύετο Ἴλιον Ἐκτωρ Z 403. ἐρύετο does not mean 'ruled.' In the example cited by Mr. Leaf for this meaning, I 396, κοῦραι ἀριστήων οἳ τε πολλίεθρα ῥύονται, the verb can have none other than its usual force of 'guard,' 'protect'; cf. II 542, δς Λυκίην εἴρυτο δίκησί τε καὶ σθένει δ. This is the sense in the passage parallel to that which has served as my text, X 506, f. Ἀστυνάξ, ὃν Τρῶες ἐπύκλῃσιν καλέονσιν | οἶος γὰρ σφιν ἔρυστο (sc. Hector) πύλας καὶ τείχεα μακρά. We should note further that, with apparent reference to Hector's name, the word ἔχω (*keep*) is used of his service to the city; cf. Ω 729 f. ἦ γὰρ Ὀδῳλας ἐπίσκοπος, ὃς τέ μιν αὐτὴν (i.e. the city) | ῥύσκειν, ἔχες δ' Ἀλόκους κεδνὰς καὶ νήπια τέκνα, and E 472 f. Ἐκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεςκες; | φῆς πον ἄτερ λαῶν πόλιν ἐξέμεν ἧδ' ἐπικούρους.

In all these passages, Hector appears as the 'protector,' 'keeper' of the city. This must remind us of the etymology proposed by Angermann in Curtius' *Studien*, vol. iii.; he understands ἀναξ as primarily 'guardian.'

Z

Thus he would translate A 38, Τενέδοιό τε Ἰφι ἀνάσσεις, not 'who dost rule Tenedos with a rod of iron,' but 'who dost guard Tenedos by thy might.' This sense is absolutely demanded by the preceding line, ὅς Χρυσὴν ἀμφιβέβηκας. The same sense is needed also in Z 476 ff., Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι . . . ὥδε βίην τ' ἀγαθὸν καὶ Ἰλίου Ἰφι ἀνάσσειν. Hector does not pray that his son may be the *tyrant* but the *mighty defender* of Ilios. The same sense is found also in the noun, cf. μ 288 ff.,

ἀνέμοιο θύελλα . . . ἡ Νότον ἡ Ζεφύροιο  
δυσσαέος, οἳ τε μάλιστα | ἡῖα διαπράττουσι θεῶν  
ἀέκητι ἀνάκτων (even against the will of the  
protecting gods). ἀναξ ἀνδρῶν once may have  
had a meaning not unlike that of ποιμὴν  
λαῶν or of Ἀλέξανδρος.

I think, then, that Ἀσπανάξ means originally 'Defender of the City,' and that it was properly given to Hector's son, since Hector was pre-eminently the ἥρμα πόληος.

T. D. SEYMOUR.

#### ON THE ANCIENT ARMENIAN VERSIONS OF PLATO.

It is not generally known that there exist in an ancient Armenian translation considerable portions of Plato, namely the *Euthyphron*, *Apology of Sokrates*, *Timaeus*, *Minos* and *Laws* (12 books). The date of this version is not certain. An Armenian named Gregor Magistros who lived in the first half of the eleventh century, in a letter written to one Sergius, abbot of the monastery of Sevan near Erivan, mentions a translation made by himself of the *Phaedon* and *Timaeus*. Quite literally translated the relevant part of his letter would thus run in English:—

'And now you will be eager to dilate upon these things out of your philosophical knowledge. For I have not ever paused from translation (? of) many books which I have not found in our tongue, the two books of Plato, the *Timaeus* and *Phaedo*, in which the whole doctrine of that seer is contained and of many others of the philosophers. Each of these books is larger than a missal. But I have also found written in the Armenian tongue by the translators the book of Olimpiodorus, which David mentions, very admirable and beautiful poems, equal to the whole of philosophical discourses. I have also found the books of Kallimachus and of Andronikus in the Armenian tongue. But the geometry of Euclides I have begun to translate, and if the Lord so wills and prolongs my remaining life unto that end, I will not cease to translate the whole of the Greeks and Syrians. And I would fain that you being near should assist me in such matters. Still if you cannot, at least help me with your prayers.'

The Armenian original of the above is obscurely written and I do not feel sure that

the writer did not mean to say that the *Phaedo* and *Timaeus* are among the books he had found already translated into Armenian. The Armenian *Phaedo* is lost, and, even if the version of the *Timaeus* be admitted to be the work of Gregor Magistros, it would not follow that the versions of the other dialogues—which differ somewhat in style therefrom—were also made by him. Anyhow he is the latest Armenian writer who could have produced them, for the practice of translating from the Greek died with him. Thus these versions of Plato belong at the latest to the first decades of the eleventh century. I believe them myself to belong to a much earlier time, to the eighth and perhaps even to the fifth century. The learned historian of Armenian literature, Father Carékin of Venice, attributes them to Gregor Magistros at the latest and thinks they may date back to the seventh century; the authors of the monumental *Lexicon Armeno-Graeco-Latinum* assign them to the earlier date. It illustrates the vicissitudes of Armenian history that these versions were found in India, in an old manuscript, of which an imperfect copy was made, now at Venice and partly printed. Father Carékin writes as follows of the MS. Armenian Version of Plato: 'Vous me demandez des informations sur le manuscrit des œuvres de Platon que nous possédons. C'est unique; les catalogues de Jérusalem et même d'Emiazin n'indiquent pas, dans leur collections, un autre. Notre manuscrit même n'est pas très ancien, et n'a aucun *memento* qui indique le temps où il fut copié; n'a même le nom du copiste. Les lettres sont *bolorgir* (minuscule), très bien et soigneusement écrit. Je pense que le manuscrit fut copié au XVI<sup>ème</sup> ou XVII<sup>ème</sup> siècle,

mais sur un manuscrit beaucoup plus ancien, comme on voit de quelques lacunes (très peu en nombre); d'où on peut supposer que le brave copiste n'est réussi à les déchiffrer, à cause de l'antiquité du manuscrit.' Whatever their exact date may be, they are of great interest in themselves because they enable us to correct in some particulars all existing texts of Plato, not excepting that of the Bodleian or Clarkian codex. The translation is usually very exact, word for word, slavishly literal and by its very blunders testifying that it was made from an uncial Greek manuscript.

I venture to cite a few passages from the *Apology*, in which the Armenian Version yields us readings of the Greek, different from those of the Bodleian codex and in some cases even better, as it seems to me. My references are to the text, pages and lines of Martin Schanz' edition, whose excellent critical apparatus I have throughout kept before my eyes in comparing the Armenian text with the Greek, and of whose symbols I also, in referring to the various codices, make use.

Page 28, line 13 (St. I. 18 D).—πλήν εἰ τις κομψοποιούς τυγχάνει ὤν. Here the Armenian Version implies πλήν εἰ μή τις κ.τ.λ. So codex F.

Page 29, line 17 (19 C).—μή πως ἐγὼ ὑπὸ Μελήτρον τωσαντας δίκας φύγοιμι. Martin Schanz brackets these words, 'quia sanam interpretationem spernunt.' The Armenian Version implies ἔτι after ἐγὼ and perhaps omits πως which it anyhow does not render. If ἔτι be read and the clause be taken closely with what precedes, may not the meaning be this—that Sokrates carefully guards himself from the imputation of speaking disrespectfully of science, lest Meletos should base a further charge upon that? The words which Schanz would reject would thus have an ironical sense. Sokrates implies that Meletos is so determined to attack him that he would, if he were given any excuse, attack him even for dishonouring science.

Page 30, line 12 (20 A).—χάριν προσειδέναι. Here Hirschig conjectures προσειδόντας, which the Armenian implies.

Page 31, line 11 (20 C).—εἰ μή τι ἔπραττες ἄλλοιόν ἢ οἱ πολλοί. Schanz brackets these words and Cobet rejects them. The Armenian Version punctuates after γέγονεν and implies εἰ δὲ μή or καὶ εἰ μή, thus making this clause protasis of the one which follows, as if the sense were: 'but if you were not in the habit of acting differently to the majority, then tell us, what is it etc.'

Page 32, line 27 (21 C).—καίπετα ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἶοιτο μὲν εἶναι σοφός, εἴη δ' οὐ. The Armenian Version rejects these words which are a repetition more or less of what immediately precedes. On the other hand it must be remarked that the homoioteleuton εἶναι δ' οὐ and εἴη δ' οὐ would account for the omission of the translator. On page 48, lines 13—15, the omission of the words ὡς ἐγὼ ποτε—τὸν μάρτυρα and on page 33, lines 7—8, of the words ζουκα γοῖν τούτου down to οἶδα οὐδὲ οἶομαι from the Armenian is unquestionably due to the previous sentences ending with the words μάρτυρα and οὐδὲ οἶομαι. And, in general, a translator may so easily miss a word that it is hardly worth while to mention omissions, unless they also occur in some Greek version.

Page 33, line 23 (22 A).—ἵνα\* μὴ\* μοι καὶ ἀνέλεγκτος ἡ μαντεία γένοιτο. Here the Armenian Version implies μὴ, which however is absent in all the Greek codices. Voss suggested ἵνα ἔμοιγ' ἂν ἐλεγκτός and Hermann ἵνα μοι κἂν ἐλεγκτός. The μὴ is a conjecture of Stephanus which is raised to a certainty by the Armenian Version.

Page 34, line 6 (22 C).—ἐν ὀλίγῳ τούτῳ. The Armenian Version implies τούτῳ read in codex F.

Page 34, line 12 (22 C).—ἂ οὐκ ἦσαν. Armenian Version implies ἂ οὐκ ἤκουσαν which is in F. ἦσαν however seems requisite to the sense.

Page 34, line 24 (22 D).—ἀπέκρυνεν of E. is confirmed by the Armenian Version as against ἀποκρύπτει read in BD.

Page 35, line 11 (23 B).—ὥσπερ ἂν\* εἰ\* εἴποι. Here εἰ is omitted in BDEF, but was added by Stephanus. The Armenian Version implies it.

Page 36, line 22 (24 A).—ὅτι τοῖς αὐτοῖς ἀπεχθάνομαι. Armenian Version implies ὅτι τοῖς αὐτοῖς or αὐτοῖς τούτοις ἀπεχθάνομαι in accordance with Heindorf's conjecture.

Page 37, line 21 (24 D).—εἰσάγεις εἰς τὸν τοισί. Here the codices BDEF read τούτοις instead of εἰς τούτους which is implied in the Armenian Version and was conjectured by Cobet.

Page 39, line 25 (26 A).—οὐ γὰρ ἄκων ποιῶ. The Armenian Version implies οὐ γὰρ κακῶν ἄκων ποιῶ.

Page 41, line 11 (27 A).—ὥσπερ ἂν εἰ εἴποι. Here εἰ is omitted in BD but implied in the Armenian Version.

Page 44, line 22 (29 A).—σοφός εἶναι οὐκ ὤν. Armenian Version has σοφός εἶναι ἀγνοῶν, a possible reading.

Page 45, line 4 (29 B).—εἰ δὴ τῷ σοφώτερός  
z 2

του φαίην εἶναι, τοῦτω ἂν, ὅτι. Armenian Version has simply τοῦτω σοφώτερός and omits τοῦτω ἂν before ὅτι. There is this objection to the Armenian here that it makes the Greek easy and looks like a false simplification of τοῦτω ἂν.

Page 46, line 9 (30 A).—μᾶλλον δὲ τοῖς ἀστοῖς. Armenian Version implies μᾶλλον δὲ ἡμῖν τοῖς ἀστοῖς. Immediately below in line 11 it omits ἡμῖν after οὐδὲν πω.

Page 48, line 2 (31 A).—κρηδόμενος ὑμῶν. A. V. omits ὑμῶν which 'spurium putavit Ludvig.'

Page 49, line 19 (32 B).—ἐβούλεσθε. So B D F, but Armenian Version implies ἐβουλέν-σασθε with E.

Page 49, line 21 (32 B).—ἡναντιώθην μηδέν. So BD. A. V. implies ἡναντιώθην ἡμῖν μηδέν. So EFD.

Page 50, line 6 (32 C).—ἐπειδὴ δὲ ὀλιγαρχία. A. V. implies ἡ before ὀλιγαρχία. Heindorf would add ἡ.

Page 50 line 24 (32 E).—πολλοὺ γε δεῖ A. V. implies πολλοὺ γ' ἔδει. Here in codd. BD εἰ is written in second hand over erasures.

Page 51, line 16 (33 C).—ᾧπερ τίς ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπων καὶ ὅτιοῦν προσέταξε πρᾶττεν. Here the Armenian rendered back into Greek stands thus: ᾧπερ τινί ποτε καὶ ἄλλω θείᾳ μοῖρᾳ ἀνθρώπων καὶ ὅτιοῦν προσετέχθη πρᾶττεν. We may at least infer that the Armenian translator read τινι...ἄλλω and not τις...ἄλλος in this passage.

Page 52, line 4.—ἄλλοι τοῖνυν οὗτοι. A. V. implies ἄλλοι τε νῦν οὗτοι. Here Heindorf sensible of the awkwardness of τοῖνυν would read: ἄλλοι τε ἐνταυθοῖ.

Page 52, line 6 (33 E).—Νικόστρατος θεοζωτίδων. This is the reading of F. BD have θεοζωτίδων. E has ὁ θεοσοδοτίδων. Riddell reads ὁ θεοζωτίδων. The A. T. implies Νικόστρατος τε ὁ ζωτίδων which is also nearest to BD and seems to be the true reading; the corruption of τε ὁ into θεο being due to the neighbouring word θεοδότων.

Page 52, line 8 (33 E).—καταδεσθεῖν. The Armenian Version adds ὑπὲρ ἐμοῦ, words somewhat necessary to complete the sense.

Page 52, line 8 (33 E).—πάραλος. Schanz adopts reading of E, but πάραδος is read in the Armenian, as also in BDF.

Page 52, line 19 (34 B).—λόγον ἔχουσιν. Here BDF read ἔχουσι λόγον and E λόγον ἔχουσι. The Armenian Version implies γένοντό μοι. Just below Armenian Version implies ἐννιάσι of BF.

Page 53, lines 21, 22 (34 E).—τῷ Σωκράτει. Armenian Version implies τὸν Σωκράτην.

Page 54, line 6 (35 B).—ἡμᾶς. So Ar-

menian Version against ἡμᾶς read in BDF. ἡμᾶς is read in E.

Page 54, line 22 (35 D).—ἄλλως τε μόντοι νῇ Δία [πάντως] καὶ ἀσεβείας. The Armenian Version is not quite clear, but certainly implies the word μῆτε before ἄλλως. According to the Armenian Version the whole passage would run: μῆτε ἄλλως μόντοι νῇ Δία πάντως ἀσεβείας.

Page 55, line 20 (36 B).—ἀμελήσας ὥπερ οἱ πολλοί. Schanz writes 'fortasse ὥπερ οὐχ οἱ πολλοὶ scribendum.' The Armenian Version implies ὥπερ οἱ πολλοὶ οὐ, thus raising Schanz' conjecture to the level of a certainty.

Page 56, line 13 (36 D).—εἰ δὲ γε κατὰ τὴν ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι. Here δὲ is supplied by Bekker: BFD<sup>1</sup> have δέ, E has δῆ. τιμᾶσθαι is also Bekker's conjecture; BEFD<sup>1</sup> have τιμᾶσθε. The Arm. Vers. implies εἰ (! γε) κατὰ τὴν ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι. If τιμᾶσθαι depends on ἀξίως εἶμι understood from sentence before there is no need to read δὲ.

Page 56, line 16 (36 D).—παρακελεύσει. The Armenian Version implies παρασκευῇ.

Page 58, line 20 (38 B).—ἐκτίσαι ὑμῖν μνᾶν ἀργυρίου. Armenian Version adds μῖαν before μνᾶν. 'Perhaps I could pay you one mina.'

Page 59, line 21 (39 A).—τό γε ἀποθανεῖν ἂν τις. Armenian Version implies τό γε ἀποθανεῖν ῥᾶον ἂν τις. So also codex E.

Page 60, line 14 (39 C).—με οἴομενοι. Armenian Version omits με which is erased in B. E also omits με and Hermann conjectured μὲν.

Page 62, line 13 (41 E).—ἂν εὐρεῖν αὐτόν. Armenian Version omits αὐτόν which Hirschig brackets. Just below Armenian Version omits τε after ἡμέρας, so agreeing with codices as against Eusebius.

Page 63, line 8 (41 B).—δέξαιτο ἐξετάσαι. Armenian Version implies δέξαιτο τὸ ἐξετάσαι.

The above are a few out of the many points which deserve to be noted in regard to this Armenian Version. In almost every case where there is any difference between the Bodleian Plato and the Crusian Vatican and two Venetian books the Armenian Version agrees with the Bodleian text, and in fact I have noticed above almost every case in which it agrees as against that text with one of the inferior manuscripts. On most of the passages where it suggests a peculiar reading of its own found in no Greek codex I have not touched. Nor have I noticed as a rule the omissions and less significant additions of particles and so forth. I hope however ultimately to be able to publish a detailed comparison of all these versions with the Greek, which will I hope



contribute much to our knowledge of the different families of the MSS. of Plato. An edition like that of Schanz which has a very full apparatus criticus is invaluable in order to such work. An Armenian Version of an ancient author contains few variants

which are not retained in some one or other of the codices, and with a table of the variant readings before one it is usually clear at once which of them the Armenian translator had in his text.

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# THE ITERATIVE USE OF *ἄν* WITH THE IMPERF. AND AOR. INDIC.

THE iterative use of *ἄν* though not common is well established and recognized by all grammarians. Mr. Monro (*H. G.* § 324) does not admit that it occurs in Homer. 'In β104 *ἔνθα κεν ἡματιγὴ μὲν ὑφαίνεσκεν* has slender authority, most MSS. reading *ἔνθα καί* [Kühner however has *ἔνθα κεν* and quotes this as an instance of the use]. Another doubtful instance is σ 263 *ἵππων τ' ὠκυπόδων ἐπιβήτορας, οἳ κε τάχιστα ἔκριναν μέγα νίκους κ.τ.λ.* where the commentators (Fäsi, Ameis, Merry) take *ἔκριναν* as a gnomic aorist. On this view the use of *κέν* has no parallel in Homer.' That *ἔκριναν* is not a gnomic aor. I agree. If it is to be taken so it would be better to read boldly *τε* for *κε*, as should probably be done in a few other places (see *H. G.* § 283 n. 4).

I have not found any examples of this use in Pindar or Aeschylus but in Herodotus the use is common, and the imperfect is always the tense found. In fact whenever the imperf. indic. occurs with *ἄν* it is generally in an iterative sense e.g. I. 196 in the account of the Babylonian marriage-market, *οἳ δὲ τοῦ δήμου ἔσκον ἐπίγαμοι, οὗτοι δὲ εἶδεος μὲν οὐδὲν εἶδοντο χρηστοῦ, οἳ δ' ἄν χρήματά τε καὶ αἰσχίνας παρθένους ἐλάμβανον. ὥς γὰρ δὴ διεξέλθοι ὁ κήρυξ πωλίων τὰς εὐειδεστάτας τῶν παρθένων, ἀνίστη ἄν τὴν ἀμορφεστάτην κ.τ.λ.* and just below *τὸ δὲ ἄν χρυσίον ἐγίνετο ἀπὸ τῶν εὐειδῶν παρθένων*: again III. 119 *ἡ γυνὴ τοῦ Ἰνταφέρνεος φοιτέονσα ἐπὶ τὰς θύρας τοῦ βασιλέως κλαίεσκε ἄν καὶ ὀδυρόσκετο*, a passage often quoted. Other examples will be found II. 109, III. 51, 148, VII. 211.

In Thucydides there appears to be only one instance, viz. VII. 71, *εἰ μὲν τινας ἰδοίεν πη τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσυναν τε ἄν καὶ πρὸς ἀνάκλησιν θεῶν μὴ στερεῆσαι σφᾶς τῆς σωτηρίας ἐτρέποντο*. In Sophocles this use occurs in a familiar passage of the *Philoctetes*, beginning 289:

πρὸς τοῦθ', ὅ μοι βάλοι  
νευροσπαδῆς ἀτρακτος, αὐτὸς ἄν τάλας  
εἰλόμην, δύστηνον ἐξέκλων πόδα,  
πρὸς τοῦτ' ἄν,

and twice more in the next four lines, in each case with the imperf. Also in 443 of the same play we find the aor. Speaking of Thersites, Philoctetes says

ὅς οὐκ ἄν εἴλετ' εἰσάπαε εἰπεῦν, ὅπου  
μηδεὶς ἐφῆ.

In Euripides there is a good instance in *Phoen.* 401 where Jocasta says

πόθεν δ' ἐβόσκει, πρὶν γάμοις εἰρεῖν βίον;

and Polynices answers

ποτέ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν.

Kühner also quotes *Ino* [frag. 18, Dind.], *εἶπερ ἄν τροφή δόμοις παρήν*. There however for *ἄν* Dindorf reads *δή* which makes better sense. If *ἄν* is kept there is a suppressed protasis. In Aristophanes the iterative use of *ἄν* may be said to be common. I have noticed nearly fifty examples, and in them the imperf. is more than twice as frequent as the aor. It will be observed that the examples often occur in groups.

*Lys.* 510

καὶ πολλάκις ἔνδον ἄν οὔσαι  
ἡκούσαμεν ἄν τι κακῶς ὑμᾶς βουλευσαμένους  
μέγα πρᾶγμα.

In the next eight lines there are seven more examples.

*Av.* 505

χῶπόθ' ὁ κόκκυξ εἴποι κόκκυ, τότ' ἄν οἱ  
Φοίνικες ἅπαντες  
τοὺς πυροὺς ἄν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις  
ἐθέριζον,

and *ib.* 520, 1288. Other examples may be found *Ach.* 640, *Nub.* 855, *Vesp.* 278, 279, *Pax* 70, 213, 217, 627, 640, 641, 643, 647, 1200, *Ram.* 911, 914, 915, 920, 924, 927, 946, 948, 950, 961, *Eccl.* 304, 307, *Plut.* 982, 983, 985, 986, 1140, 1142, 1143, 1179, 1180, 1181. Cobet reads *ἄν* also in *Pax* 67 and *Av.* 1289.

In Plato we have *Apol.* 22 B, *δηρότων ἄν αὐτοὺς τί λέγοιεν*. Matthiæ (*Gr. Gram.* § 498a)

quotes two examples from *Symp.*; but his enumeration is different from the ordinary one, and I have not found them.

In Xenophon, *Anab.* I. 9, § 19, εἰ δέ τινα ὁρῶν δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους ποιῶντα, οὐδένα ἄν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου: so II. 3, § 11, IV. 7, § 16. *Mem.* I. 1, § 16, 3, § 4, IV. 1, § 2, 6, § 13. *Cyr.* VII. 1 §§ 10, 11, 14, VIII. 1 §§ 17, 20, and in a protasis *Ages.* 2 § 24. In Demosthenes, *Cor.* § 219, ἀλλ' ὅμως οὐδεὶς πώποτε τούτων διὰ παντὸς ἔδωκεν ἑαυτὸν εἰς οὐδὲν τῇ πόλει, ἀλλ' ὁ μὲν γράφων οὐκ ἄν ἐπείσβενσεν, ὁ δὲ πρῶτον οὐκ ἄν ἔγραψεν. In *Phil.* III. § 48 the imperf. with ἄν becomes the infin. with ἄν in *oratio obliqua*.

The grammatical references are Krüger, § 53, 10, obs. 3; Madvig, *Synt.* § 117 (b), Rem. 3; Goodwin, *Moods and Tenses*, § 30, 2; Kühner, § 392, a, 5. In a large proportion of the above examples the verb is a verb of saying, εἶπον, ἔφασκον, ἔλεγον, etc. On the whole the imperf. is commoner than the aor. but they appear to be used without any difference of meaning.

This use of the imperf. and aor. indic. with ἄν is quite normal and not difficult to trace. Mr. Monro has shown, or at any rate made it extremely probable that ἄν (including κέν, which for this purpose may be considered as identical with ἄν) refers to a supposed state of things, and means 'under these circumstances', 'in that case': hence it came to be specially attached to conditional sentences. Thus, in a conditional sentence referring to past time we might originally have used ἄν even if the condition is supposed to be fulfilled, e.g. ἦλθεν ἄν he came in that case. But as ἄν is not here needed for the sense, it came to be used only in cases where the condition is not fulfilled. There seems to be a relic of this original use of ἄν in a passage quoted by Mr. Monro (*H.G.* § 324), § 546,

ὃ γάρ μιν ζῶν γε κιχήσεται ἢ κεν Ὀρέστης  
κτείνεν ὑποφθάμενος,

where κέν really makes no difference to the sense 'either you will find him alive, or (if not) Orestes has killed him.' If this is the original meaning of ἄν then it is obvious that the turn it gives to the sentence depends not on any force inherent in itself, but on the protasis, expressed or implied, to which it refers. And so we come to the iterative use. For if the protasis is one that denotes a series of actions the ἄν in the apodosis refers to each one of these actions, e.g. in the instance from Thucydides

ἀνεθάρσυναν ἄν means 'they plucked up courage' on each occasion that they saw, &c. In a conditional sentence of this form (called by Goodwin 'past general' sentences) the imperf. with ἄν has exactly the same meaning as the imperf. without ἄν, and in fact we often find the bare imperf. and the imperf. with ἄν side by side in Herodotus and Aristophanes. With the aor. on the other hand the addition of ἄν appears to change the meaning of the tense, but its real effect is to split up the one act denoted by the aor. into a number of separate acts of the same kind and value. Madvig says: 'the imperfect denotes more of the recurrence of a state or of an operation lasting some time; the aorist, of the repetition or recurrence of several actions,' and that may be so in theory, but in fact, as above remarked, the imperf. and aor. are used quite indifferently.

We see then that ἄν is used with the imperf. or aor. indic. to express sometimes the recurrence of an action or state and sometimes the non-fulfilment of a condition. We also use the word 'would' in both these senses. In the former class of sentences it is implied that the condition (if there is one, whether expressed or not) is fulfilled at any rate sometimes,<sup>1</sup> in the latter the condition is not fulfilled. But between these is another class of sentences—treated of by Kühner, § 392, a, 4, but I cannot find them in Goodwin—in which it is uncertain whether the condition is fulfilled or not. The apodosis is a potential mood, we say 'would have' or 'might have,' in Lat. *putares, crederes, diceret*, etc., e.g.

Δ 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν  
ἀνακτος  
ὀρνυμένον ὑπὸ κεν ταλασίφρονά περ  
δέος εἶλεν,

'fear would have seized even the stout-hearted (if he had happened to be there),' and I think, with Kühner, that the example from σ 263 is one of this class. So too

Π 638 οὐδ' ἄν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα  
δίων  
ἔγνω,

'not even a shrewd man would have known S. (if he had chanced to see him).'

Ar. *Ran.* 1022

ὁ θεοσάμενος πᾶς ἄν τις ἀνὴρ ἡράσθη δαῖος εἶναι.

<sup>1</sup> Here I agree with Mr. Bayfield that such sentences should rather be called indefinite temporal sentences than conditional, for can there properly be said to be a condition where the form of the sentence shows that it is fulfilled at least sometimes?

Soph. *Aj.* 1144

ὃ φθέγγυ' ἄν οὐκ ἄν ἡῦρες, ἡνίκ' ἐν κακῷ  
χρίμωνος εἴχεν.

I notice that Prof. Jebb considers this as an instance of the iterative use, but with deference I think there is nothing to show that the condition is ever fulfilled. It is a

bare supposition. So again, Dem. *F.L.* § 29; which Kühner is probably mistaken in classing as an example of the iterative use. This potential use of ἄν is common enough and Kühner gives many examples of it, observing that in this use the *impf.* is much less common than the aorist.

R. C. SEATON.

## NOTES ON GREEK MSS. IN ITALIAN LIBRARIES.

(Continued from page 256.)

### ROME.<sup>1</sup>

#### BIBLIOTECA ANGELICA.

Of the Biblioteca Angelica, still attached to the church of S. Agostino in Rome, no printed Manuscript Catalogue exists, if we except a list of the classical MSS. excerpted from the Catalogue (MS.) actually in use by Parthey, *Serapeum* no. XXX. 1869. The present list is made on a different principle, and may I hope be of use to the authorities in the completion of the Printed Catalogue, a labour undertaken by Signor Enrico Narducci, the well-known librarian of the Alessandrina. The history of the Angelica is well known; how much the actual library owes to its founder, the celebrated Angelo Rocca, is not easy to determine; but from the very small space given to 'manuscripta' in the printed catalogue of 1608<sup>2</sup> it may be imagined that Rocca's donation consisted chiefly of printed books. The greater part of the Greek MSS. came from the collection of Cardinal Domenico Passionei (1682-1761), who for the last six years of his life was librarian of the Vatican. The facts of his life are well known,<sup>3</sup> but I have not been able to find any precise information of the sources from which his Library was collected.

<sup>1</sup> It is right that I should acknowledge my obligation, not only for what is contained in this article but in regard to everything that concerns my studies in Rome, to my friend Mr. W. H. Bliss, M.A., B.C.L., of Magdalene College and the Record Office, whose long experience of Roman Archives and Libraries was of service to me that I cannot easily estimate.

<sup>2</sup> *Bibliotheca Angelica Litterarum Litterarumque amatorum commoditati dicata Romae in aedibus Augustinianis.* Romae MDCVIII. (p. 89).

<sup>3</sup> An interesting sketch is his 'Eloge' in the 'Histoire de l'Académie Royale des Inscriptions et Belles-Lettres'—tome trente-unième, Paris, 1767, pp. 331-341. I have not been able to see Galetti, *Memorie per la Vita del Cardinale Passionei*, Roma, 1762.

Facsimiles of several MSS. from the collection before it entered the Angelica are given by Montfaucon, *Pal. Graec.* p. 290 sq., and by Blanchinus, *Evangelium Quadruplex*, Romae, 1748, vol. ii. with a commentary by Philippus Vitalis, librarian to the Cardinal, pp. DLXI.—DLXXI.

The classical MSS. in the Library appear to be all already known, but it is not without interest palaeographically. Two at least of the MSS. offer tachygraphic peculiarities, and one of them (21) is of the famous school of Grotta Ferrata. Some interesting private collections also are represented in the Passionei library; a considerable number of MSS. from the collection of George Count of Corinth<sup>4</sup> must have found their way into it, and some of these had already belonged to Marcus Mamounas the Cretan. Egidio Viterbense,<sup>5</sup> the celebrated theologian and Cardinal, has contributed several books that were once in his possession. Many of Passionei's books came from the library of the monastery of S. Silvestro in Quirinali. Other points of bibliographical interest are collected in the index. I must regret that the earliest dated MS. of the library, the

<sup>4</sup> On Georgius comes Corinthius see Legrand, *Bibl. Hellén.* i. p. 252; he possessed the MSS. Barocci 4, 155, and 231. On Mamounas I cannot find any independent evidence in print; of the MSS. in this collection once in his possession, no. 46 is in the hand of George Valla, no. 53 had belonged to a John Cantacuzenus. Barocci 155 is apparently written by Georgius Gregoropoulos. According to Sig. Stevenson's Catalogue, Mamounas possessed Vat. Pal. gr. 204 and 208.

<sup>5</sup> Egidio died in 1532. A list of Latin and Hebrew books belonging to his library is contained in the MS. Paris grec 3075. Cf. Delisle, *Le Cabinet des Manuscrits*, etc. i. p. 210. The Museo Nazionale at Naples possesses a MS. (ii. F. 7 ap. Cirillo) written for him when Cardinal in 1527 by Nicolaus Tridentinus.

Gospels of 962 of which Bianchini gives a facsimile, was at the time of my visit not to be found. I trust that Sig. Narducci's researches have since discovered it. To Comm. Ettore Novelli, Librarian of the Angelica, my thanks are due for kind assistance given me in my investigations, and for the permission to photograph a page of the MS. B.3. 11.

1. A. 1. 3. GOSPELS DEF. AT JOHN XXI. 16. Membr. xi. 15 x 11, ff. 272, 2 cols., 23 ll., signed quaternions, illuminated, large liturgical minuscule below the line. At beg. ἡ βίβλος ἦδε τῆς μονῆς τοῦ προδρόμου τῆς κειμένης ἐγγιστα τῆς ἀερίου ἀρχαῖκῃ δὲ μονῆς κλητοῦ πέτρα. Exx. of other MSS. with this inscription are given from Vienna and Paris by Montfaucon, Pal. graec. pp. 59, 305. The monastery, which is at Constantinople, is mentioned by Georg. Codinus περὶ κτισμάτων κωνσταντινουπόλεως iii. Migne. *Passionei*.

2. A. 2. 16. IAMBlichus, λόγοι τρεῖς. chart. xvi. 11 x 8, ff. 271, quinions. Unsigned, but in the hand of Ioannes poukínou.

3. A. 3. 24. ANON. VOCABULARIUM GRAEC. Chart. xv. 9 x 6½, ff. 29. Inc. ἀγαυος παρὰ τὸ ἀπὸ τῆς γῆς αἰρεσθαι; expl. ὁρίων ἐπεὶ καὶ ὁ ὁρίων ἐν ἀντολῇ.

4. A. 4. 3. GEORG. SCHOLAR. GRAMM. GRAEC. Chart. xvi. *Passionei*; it has also the stamp of an earlier library, viz. a cross upon a hill within a scroll which bears the inscription *Bibliotheca. S. Silverstr.*<sup>1</sup>

5. A. 4. 11. GOSPELS; membr. xi. 8 x 6, ff. 219, quaternions. Fine small minuscule, illuminated. *Passionei*.

6. A. 5. 10. PSALM CXVIII. Chart. xvi. 6 x 4, ff. 17, at beg. in hand of text; Ἰωάννου Βαπτίστου Μοδίου Σιβεργίου. On Giambattista Modio of S. Severino in Calabria, 'ex primis filiis S. Philippi Nerii,' see Th. Aetius, *Prolegomena in Baris de antiquitate et situ Calabriae libros V.*, Rom. 1737, pp. 297, 298, or Zavarroun, *Bibliotheca Calabria Neap.* 1753, p. 89.

7. B. 1. 5. CATENA IN MATTH. ET MARC. Membr. xi. 11 x 8½, 33 ll., ff. circ. 350, signed quaternions, def. at both ends. Fine upright minuscule below the line. F. 1 top, βίβλ. ἐπεὶ τοῦ γαλιλαιοῦ αὐτῆ. The same monastery possessed a MS. now at Cesena, Plut. xxix. 5 ap. Muccioli Catal. Bibl. Malatest. 1780, p. 108.<sup>2</sup>

8. B. 1. 6. CATENA IN EVANGEL. Membr. x. 12½ x 9, ff. 222, 23 ll., quaternions, def. at end. Elegant rather square minuscule, often above the line. Table of contents at beg. signed *Philippus Vitalis Romanus Hieromonachus Crypiae Ferratae die Sabbat. 18 Maii 1784*. This signature recurs in various other MSS. Vitali appears to have been *Passionei*'s librarian; he contributes a description of several MSS. belonging to the Cardinal to Blanchinus, *Evang. quadr.* vol. 2 pp. DLXI.—DLXXI. *Passionei*.

9. B. 1. 7. CATENA IN MATTH. Membr. x. 12 x 9, ff. 295, 33 ll. def. at end. Fine running minuscule, above and below the line. *Passionei*.

10. B. 1. 8. CATENA IN EVANG. membr. xi. 12 x 9½, ff. 265, 29 ll. quaternions, defect at end. Large bold minuscule below the line. *Passionei*.

<sup>1</sup> A number of MSS. from this monastery have passed into the collection called by the name of Pius II. in the Vatican. See Signor Stevenson's Catalogue.

<sup>2</sup> Where μονῆς is an obvious correction for Muccioli's μοναχοῦ.

11. B. 1. 10. ATHENAGORAS (ff. 1—41), JUSTIN (43—50). Chart. xvi. 13 x 9, ff. 50, quaternions. F. 41 οὐαλεριάνος ἀδελφὸς ἔγραψε ταύτην βίβλον | θεοῦ δίδόντος οὐδὲν ἰσχύει φθόνος | καὶ μὴ δίδόντος οὐδὲν ἰσχύει πόνος. On Valeriano Albini v. MS. Bologna 2293. The same form of subscription as here occurs in the Basel MS. of Orpheus, no. 106 in M. Omont's 'Catalogue des Manusc. Grecs des Biblioth. de la Suisse.' V. also the 'Catalogue des MSS. Grecs des Départements' p. 47.<sup>3</sup>

12. B. 2. 2. VITAE SS. al. eccl. Membr. x.—xi., 13½ x 10, ff. 291, 2 cols. *Passionei*.

13. B. 2. 6. CHRYSOSTOM. membr. x—xi, 12 x 9½, ff. 208, 2 cols., signed quaternions; small minuscule below, but often cut by and upon the line. F. 206v. monocondylia: ἀρχόντων μοναστηρ' τῆς ἀγίας. ἀρχὴ ἀδριανουπόλεως μυχὰν πρέδρος. F. 207r. κτήμα (?) ἀναγνωστὴς τῆς ἀγιοτάτης μητροπόλεως ἀδριανουπόλ. μυχὰν στεφανίτης: sim. on f. 207 v. *Passionei*.

15. 2. 7. CHRYSOST. HOMIL. Bomb. ff. 245, fol.: a. 1342 circ.

At end: ἐπεὶ ὁ τρισμακάριτ'ς ἐκεῖνος ἰὼ ἀναγνώστης διὰ πάσων πολλοῦ θελήσας τοῦ ναγράψαι τὸ πάρον βιβλίον τὸ λεγόμενον ἐξάμερον, αὐτὸς δὲ τὸ τερμᾶτον [sic] τοῦ θανατοῦ ποιῶν. ἐπαφώθησεν τῷ νῦν αὐτοῦ κωνσταντίνῳ τῷ δαδ'· εἰς μνημόσυνον αὐτοῦ ἔτι ζων.

ss—  
N i. *Passionei*.

16. B. 2. 9. CHRYSOST. HOMIL. Membr. xii. ff. 239.

On flyleaf, ἐγενόμην ἱερεὺς ἐκ τὰς ἱς τοῦ μαίου. ἐν ἡμέρα τοῦ ἁγίου πνρ' ἐτέους 571<sup>ss</sup> N iε [a. 1407.]

17. B. 2. 11. CHRYSOST. HOM. IN MATTH. Membr. x. 14 x 10, ff. 279, 2 cols., signed quaternions. Handsome upright minuscule, above and below the line.

At end, ἰὼ παλαιολόγος καντακουζηνος (bis). *Passionei*.

18. B. 3. 5. VITT. SS., al. eccl. Membr. xi.—xii. ff. 294, 12 x 8½.

At beg. βιβλίον μονῆς τῶν κελιβάρων. Cf. MS. 54.<sup>4</sup>

19. B. 3. 6. id. Membr. xi. ff. 133, 10½ x 8, much cut down.

20. B. 3. 9. CYRILLUS, λόγοι. Bomb. xiii.—xiv. 10 x 6½, ff. inc. 250.

At beg. in various places, μάρκου μαμου, μάρκου μαμου κτήμα, *N*; also, † ἦν μὲν πάλαι μάρκου τοῦ μαμουνοῦ νῦν δὲ γεωργίου κόμ. τοῦ κορίνθ. ἔσται δὲ καὶ μετὰ ταῦτα ἄλλω τινι ᾧ ἡ τύχη δωρησεται. οὕτως δὲ τὰνθρώπιν' ἔσται καὶ μεταβολικὰ ἐστί.

21. B. 3. 11. THEODORETUS: membr. 10 x 8, ff. 141, saec. x. exeunt. and xi.—xii.

ff. 2—55. THEOD. εἰς τὰ ζητούμενα ἄπορα τῆς παλαιᾶς διαθήκης. 2 cols. 33 ll., def. at end: expl. προτυποῦτο δὲ τοῦτο τὸ παρὰ τοῦ σρ' ἡμῶν εἰ. Bold minuscules, full of tachygraphic abbreviations: unsigned, but in the hand of the London Nonnus, Add. MS. 18, 231 (a. 972). See a facsimile, Palaeographical Society, series 2, part v. plate 85.

ff. 56—140. THEOD. EPIST. ECCLES. HIST: 2 cols. 45 ll., small close minuscule of the xi.—xiii century.

<sup>3</sup> I may add that among the Greek MSS. given to New College, Oxford, by Cardinal Pole, there are one or two in Valeriano's hand, though without his signature.

<sup>4</sup> The same monastery seems to be indicated in the subscription of Vat. Reg. 42 written a. 1339, in the hand निकολάου ἀναγνώστου τῆς καλιβάρων. Cf. Sig. Stevenson's Catalogue.



ff. 1, 2 and 141 contain prayers etc. in a twelfth cent. hand.

f. 140v. at end of text:

ἔτος § [sic] ἀρακοῦς  
ἔκτο· μὴν Φεβρου  
ἀρην· ἡς ἀβ· εὐ[<sup>sic</sup>] ἐνετο  
σήμενος φοβερός· ὁρᾷ  
δομὴ τῆς ἡμέρας:

Is the year meant 570? i.e. 1028?

22. B. 3. 15. SCHOLIA IN EUR. HIPPOCR., MAX. PLANODES PROSE COMMENTARY UPON OVID'S HEROIDS. Chart. xvi. 9½ x 7, ff. circ. 200.

23. B. 4. 16. VAR. ECCL. Chart. ff. 305, saec. xv. (la. 1481).

At end: ἐν χειρὶ (ἐγράφη) τῷ Ἰωάννῃ εὐμ. ἀντιγράφου.

24. B. 5. 7. ISAAC ASCETUS Λόγοι. Memb. xi. 9 x 7, ff. 293, signed quaternions. Well-written minus-cule below the line.

25. B. 5. 13. PALAMAS IN EVANG. Chart. xiv.-xv. 8 x 5, ff. 413.

At beg.: κτῆμα μάρκου μάρκου: at end, μάρκου μάρκου καὶ τῶν φίλων.

26. B. 5. 14. TRIDIUM. Chart. 8½ x 5½, ff. circ. 300: a. 1443. Near the end: ἐκ πρώτης τῆς παρὸν τετραδίου δια χειρὶς ἐμοῦ τοῦ ἀμαρτωλοῦ καὶ ταπεινοῦ ἰωάννου ἱερέως οὗ τοῦ ἐπὶ κλήριον μου μέμνησθαι καριάντη· καὶ οἱ ἀναγιγνώσκοντες αὐτὸ εὐχέσθαι καὶ διὰ τὸν κῆν ὅτι ἡμεῖς οὐκ ἐσμὲν τοιαύτης τέχνης· καὶ χωρὶς τοῦ νοῦ. ἐκ πρώτης οὖν ὑπὸ τῶν εὐσεβῶν δεσποτῶν καὶ αὐτῶν κρατῶν ῥωμαίων τῶν παλαιολόγων κυρ. θεοδώρου καὶ κύριου κωνσταντίνου καὶ κυρ. θωμᾶ: ἐπὶ ἔτους τρέχοντος

[sic] ἔτους 570 N 5 μηνὶ δεκεμβρίῳ. There follow a monocondylion and some verses. In a prayer at the beg. occurs the same scribe's name. S. Silvestro, Passionei.

27. C. 1. 1. PINDAR, WITH SCHOLIA. GREG. NAZIANZ. ORATT. chart. xvi. 13 x 9: the greater part of Pindar in the hand of Valeriano.

28. C. 1. 2. HOMERUS ILIAS. Bomb. xiii-xiv. 15 x 10 as now repaired, 12 x 9 originally, ff. 174, quaternions, double cols., 26 ll. constant interlin. glosses, occasional marginal scholia. Books A-M are followed by a sort of continuous commentary: e.g. ἱστορίαι καὶ ἀπορίαι τῆς αἰτίας βασιλείας. Last few ff. are repaired in a xvth cent. hand, perhaps that of John of Otranto. Passionei.

29. C. 1. 4. PLATO DIAL. TIMAEUS LOCR., PYTHAG. χρυσῆ ἐπη etc.; xiv. bomb. 14 x 10, ff. 360.

30. C. 1. 7. PLATO, WITH ALBINUS' ISAGOGE. membr. xvi. 13 x 8, ff. circ. 600. in two hands, one that of Valeriano.

31. C. 1. 8. THUCYDIDES, i-v: chart xv. 12 x 8, ff. 135. at beg. θεοδώρου τοῦ Γάζω: some marg. notes in various hands. Gaza died in 1475, cf. Legrand l.c. i. p. xl. (Passionei).

32. C. 1. 11. PLUTARCH EPIT. τοῦ περὶ τῶν ἐν τῷ Τιμαίῳ (1-42), PLATO EPINOMIS (44-57), DION. AREOPAG. (58-230), HIPPOCR. APHOR. (231-248), Ἐξήγησις in EPICR. ENCHEIRID. (249-280). chart. 11 x 8, ff. 280, quinions, 31 ll. a. 1500.

f. 1. ΑΔΕΛΦ. ΑΙΓΙΔΙΩ: at end, Fris aegidii viterb.: f. 58r. Fris Aegidii viterbien exem. f. 61. ΑΔΕΛΦ. ΑΙΓΙΔ. Sim. ff. 231r., 280.

f. 230v. τέλος θεῶ χάριτας: ἰωάννης ὁ ποικίλου ἔγραψε.

ΑΔΕΛΦ. ΑΙΓΙΔΙΩ ΠΑΛΑΙΩΛΟΓΩ.

φ. ΑΕΓ. Βιτερ.  
M.D. FLOR.  
DICA  
TU  
M

f. 280v. the date, M. iii D. At the end of the book are inserted 8 printed ff. of Angelo Poliziano's commentary on Epictetus. On Egidio of Viterbo, afterwards Cardinal, see the life in Curtius' *Elogia virorum illustrium ex ordine Eremitarum D. Augustini*, Antwerp, 1736, p. 93 sq. Was the scribe's name Pucci?

33. C. 1. 12. SIMPLICIUS IN AR. PHYS., PROCLUS IN PLAT. REP. chart. xvi. 13 x 9, ff. 291. Unsigned, but Simplicius appears to be written by Valeriano, and Proclus by John of Otranto.

34. C. 2. 1. DIOG. LAERT. chart. xvi. 13 x 9, ff. circ. 250, quinions, 26 ll. At end, λαερτίου διωγέους περὶ βίων φιλοσόφων τέλος | ὃν ἰωάννης ποικίλου ἐκ τῆς φλορεντίας γέγραφε | ΑΔΕΛΦΟΣ ΔΕ ΑΙΓΙΔΙΟΣ | ΕΚΕΛΕΥΣΕ.

35. C. 2. 6. ARCHIMEDES, EUTOCIUS, ARISTOXENUS, MATH. Chart. xvi. 11 x 8½, ff. 247.

F. 1. marg. ἡ πρώτη σελίς τοῦ ἀντιγράφου ἀφανὴς ἦν ὡς ὁρᾶς: the text is full of lacunas.

f. 222v. at end of Eutocius, ταῦτα ἐξεγράφη ἀπὸ τοῦ ἀντιγράφου ἐκείνου τοῦ παλαιστοῦτον ὃ πρότερον κτῆμα ὃν τοῦ γεωργίου τοῦ βάλλα ὑστεροῦ τοῦ ἐπιφανεστάτου ἀρχόντος Ἀλβέρτου Πίου καρπαίου ἐγένετο: ὃ μὲν ἀντίγραφον ὡς εἰρημένον παλαιότατον ἦν πλείστην δὲ καὶ ἀμέτρητον ἔχον ἀσάφειαν ἐκ τῶν πταισμάτων: ὥστε ἀναριθμητὰ χωρία μὴ δὲ σαφηνίσασθαι μηδαμῶς: περὶ δὲ τὰς καταγραφὰς πολλῶν ἑνῶν καὶ ἄλλων ἀμαρτημάτων ταῦτα ἦν πυκνότερα τὰ ὑπογεγραμμένα: στοιχεῖα θελαδὴ ἀντὶ στοιχείων. χ' ἀντὶ τοῦ κ. καὶ ἀνάπαλιν. θ' ἀντὶ τοῦ β. καὶ ἀνάπαλιν. γ' ἀντὶ τοῦ ν. καὶ ἀνάπαλιν. α' ἀντὶ τοῦ λ. καὶ ἀνάπαλιν. ζ' ἀντὶ τοῦ ξ. καὶ ἀνάπαλιν. η' ἀντὶ τοῦ ι. καὶ ἀνάπαλιν. ἦν δὲ ἐν τῷ αὐτῷ ἀντιγράφῳ καὶ τινὰ ἰδια χαρακτηρισμὰτα, συντομίας χάριν τῆς ἐν τῷ γράφειν: τὰδε.....there follows a long and very curious table of abbreviations with the words they represent.

This is another apograph of the vanished archetype of which Heiberg speaks, *Philologus*, vol. 32, 1884. To his question, whether the original is to be found at Modena, a decided negative must be returned. Was it in the possession of Rodolfo Pio when this copy was taken of it? The original, to judge from the description of its writing given here, would not have been later than the eleventh century. Passionei.

36. C. 2. 8. SUIDAE LEXICON. chart. xv. 11 x 7, ff. 352, 41 ll. Well written, much abbreviated. Defect, at beg.: the first article is Ἀβιννα. Passionei.

37. C. 2. 11. PAUSANIAS DESCR. GRAEC. chart. xvi. 13 x 9, ff. 440, signed quinions. Unsigned but perh. written by Valeriano; at end: Αἰγιδίου.

38. C. 2. 13. ANON. IN PTOL. TETRABIBLON. Chart. xvi. 11½ x 8½, ff. 109 f. 1 is restored by John of Otranto. Passionei.

39. C. 3. 1. JOANN. ALEXANDR. IN AR. DE ANIM. chart. xvi. 12½ x 9, ff. 470, quinions. Unsigned but by Valeriano.

40. C. 3. 3, 4. PHOT. BIBLIOTHEC. chart. xvi. 12 x 8, ff. 560, quaternions. Passionei.

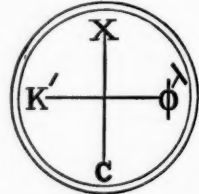
41. C. 3. 11. ARISTIDES (λόγοι αἱ and Epistles, acc. to index on f. 2) bomb. xiii. 10 x 6½, ff. 317, signed quaternions, 27 ll. At the end some cryptographs. Passionei.



42. C. 3. 13. ARIST. ORGANON, WITH PORPH. ISAGOGÉ AND SCHOLIA. bomb. xiii. 10 × 7, ff. 418, signed quaternions, 25 ll. At end, in red :



δ γράφας τὴν βίβλον  
ταύτην



i.e. Manuel Chryscephalus. A *Michael* Chryscephalus occurs in Gardthausen's list under the year 1327.

43. C. 3. 16. AR. ORGANON, WITH SCHOLIA. Chart. xv-xvi. 8½ × 5½, ff. 379. Ff. 197-203 are in a different hand to that of the rest of the book. In

several places, *μαρκου τοῦ μαμου*. *Passionei*.

44. C. 3. 18. NICOM. GERASM. ARITHMETICA. chart. xv-xvi. 8 × 6, ff. 60. Fol. 1, 1508 Venetiis | Andreae Coneri. *Passionei*.

45. C. 4. 3. MAX. TYR. DE DEO PLATONICO. AL. PHILOSOPH. APPIAN, DEM. CYDONIS EPP. chart. xv-xvi. 8vo. ff. circ. 250; at beg. : *κτῆμα γεωργίου κόμητος κορινθίου ἦν εὔτε τὰδ' ἐγράφετο*. *Passionei*.

46. C. 4. 4. ARIST. ETH. NIC. chart. xv. 9 × 6, ff. 128, 27 ll. unsigned, but written by George Valla, in whose hand are notes at the beg. and on the margins; the end flyleaves are gone.

At beg. : *μαρκου τοῦ μαμου καὶ τῶν φίλων* : again,

opposite to the text, *μαμου* : at end, *βίβλος μαμουνα ἦν εὔτε τὰδ' ἐγράφετο*; then, in a different hand, *νῦν δὲ γεωργίου κόμητος τοῦ κορινθίου τοῦ ἐκ μονεμβασίας*; this is crossed out by a later owner. *Passionei*.

47. C. 4. 8. VARIA ASTROLOGICA. chart. xiv. ff. 346, 8½ × 5½ : at end, computation of years from the Mohammedan Era till 757 i.e. 1390.

at beg. : *κτῆμα γεωργίου κόμητος τοῦ κορινθίου*.

48. C. 4. 13. chart. xv-xvi. ff. 74, in different hands and sizes. From S. Silvestro. ff. 1-12 historical compilation entitled 'PLUTARCH.' 16-27 TIMAEUS LOCURUS.

28 *ἐγκώμιον ἰωάννη γοζαδίνω κυβερνήτῃ γενικῷ Λιγυοβαρδίας εὐδόξω ποντικῷ τοῦ βιρουνίου* : in hexameters, at the end; α φ ι ε κ νυχιάνος γαμηλιάνος [1515].

29-42 philosophical extracts from Xenophon and Nessus.

43-52 DEMOSTH. OLYNTH. i. 53-74, ZONAR. EPIT. HIST. AND 'DEMETRIUS MOSCHUS IN HELENAM ET ALEXANDRUM.'

This is doubtless the MS. from which Bekker in 1823 published the poem of Demetrius Moschus (Legend, i. p. 68). On *Πορτικὸς Βιρούνιος* see the reference given, *ib.* p. 67.

49. C. 4. 14. LIBAN. SYNES. GREGOR. al. epist. Membr. x-xi. 7 × 6, ff. 180, quaternions. Small minuscule below the line, a good deal abbreviated.

50. C. 4. 15. CHRYSOSTOM. LITURGIA (ff. 1-50), BASIL. LITURGIA (51-101). membr. 7 × 5, ff. 103, quaternions, 13 ll. a. 1165.

f. 50r. *σύγγνωτε πάντες τῷ γράφοντι πρὸς ὅπως λάβοιμι λύσιν ἀμαρτημάτων.*

*ἐγρά.* *ἔτει 570Γ Ν ΓΓ κελεύσει τοῦ πανοσιωτάτου καθηγουμένου μονῆς τῆς ὑπεραγίας θκοῦ τοῦ μήλην κυροῦ ἀντωνίου.*

f. 101r. *κὲ σῶσον τὸν δούλον σου Βαρθολομαῖον μοναχὸν ἐλάχιστον : ἐγρά 570Γ Ν ΓΓ.*

S. Silvestro, and *Passionei*.

51. C. 4. 23. AR. RHET., THEOPHR. CHAR. ending at *περὶ βδελυρίας*. chart. xvi. 8½ × 6, ff. circ. 200. At end of Rhet. : *Ἰωάννου ἐστὶ τὸ κτῆμα καὶ ὁ κόπος.*

52. C. 5. 1. EPITOME HERPHAEST. (ff. 1-3), MOSCHUS IDYLL. (4-6), EURIP. HECUBA (6-46) ORESTES (48-104) PHOENISSAE (106-168). bomb. xii-xiii. 7 × 5, ff. 168, 18 ll. In two hands, the earlier of which is very good and fine, the other of the more usual rounded sort. Some ff. are supplied on paper by a xv-xvi cent. hand. There are scholia and interlin. glosses to the Euripides.

At beg. notes in Latin and Italian, with the date 22 Feb. 1482 : also at beg. and in various places in the book, *μαρκου μάμουνα*. At end : *βίβλος μαμουνα ἦν εὔτε τὰδ' ἐγράφετο*; then, *ὅτε δὲ καὶ τὰδ' ἐγράφετο*

*γεωργ. κόμητος κορίν. Passionei.*

53. D. 2. 27. Various fragments, uncial and minuscule, of Greek ecclesiastical writers. On one of the uncial leaves,

*βίβλος ἰωᾶ τοῦ κομνηνοῦ  
τὸ νῦν. δ' εἶναι γεωργίου κο τοῦ κορίν*

On one of those in minuscule, *μαρ μαμου*.

54. D. 3. 8. THEOPHYLACT ON LUKE. Membr. xii. 9½ × 7, ff. 442, signed quaternions.

at beg. : *βιβλίον μονῆς τῶν κελιβάρων*. *Passionei*.

55. D. 3. 10. GREG. NYSSEN. HOMIL. Membr. xi. ff. 199, defect, at both ends. Fine minuscule hand, below the line.

56. D. 5. 8. VARIA RHETORICA. Chart. ff. 206, a. 1493. In two hands; in the smaller of them, f. 206 : *αὕτη ἡ βίβλος ἐγράφη παρ' ἐμοῦ Βαρτολωμαίου τοῦ κομπαρίνου τοῦ ἐκ τοῦ πράτου ἐν τῷ παταβίῳ τῷ ἀπὸ τῆς κυρ. γενήσεως αὐτ-Γ.*

57. S. 1. 18. CHRYSOST. HOMIL. membr. x. ff. 246, 2 cols., quaternions. Hand partly on the line; defect, at end.

58. S. 2. 5. CHRYSOST. HOMIL. membr. xi. 13½ × 10, ff. 289, 2 cols., 43 ll., quaternions. Upright close minuscule below the line. At beg. some verses on S. Chrysostom, in red uncial. Ff. 12-47 are supplied on bombye, in a xiii cent. hand. A magnificent book. *Passionei*.

59. S. 4. 40. VARIA GRAMMAT. membr. xvi. 7 × 5. At beg. and end, *Joannis francisci panli Guidi Urbinateis*, with a coat of arms.

60. T. 1. 7. CHRYSOST. HOMIL. membr. 14 × 10, xi. ff. 372, 2 cols. : a fine running minuscule below the line.

61. T. 1. 8. S. MAXIMUS OPERA. Membr. xi. 21½ × 14. ff. 660, 45 ll., quaternions. Good minuscule

below the line. Occasional marginal scholia, which are to some extent tachygraphic.

F. 2 in capitals, *Ιωάννου ματθαίου γιβέρτου επισκόπου ούπράνης*: f. 592v. *ἡ βίβλος αὐτῆ τοῦ ἱεροῦ καὶ ὁμολογητοῦ θεοῦ μοναχοῦ ὑπῆρχε μόνῃς τοῦ χαρσιανίτου. διήρχετο δὲ ταύτην ἀσμένως ὁ ἱερὸς διδάσκαλος καὶ θεὸς ἰωσήφ.* Another, but illegible, subscription, at the end. Giberti was Bishop of Verona from 1524—1543.<sup>1</sup>

62. T. 5. 7. DION. AREOPAG. OPUSCUL. chart. xiv. 8½ x 5½, ff. 143. f. 1 κτῆμα μάρκου μαμουνα τοῦ κρητός. *Passionei.*

63. T. 8. 6. EXCERPTA CHRYSOST. membr. xii. 12 x 8, ff. 326, 29 ll. well-written in a large hand. At end a monocondylion. *Passionei.*

#### BIBLIOTHECA CASANATENSE.

The library, formerly Dominican and attached to the church of S. Maria sopra Minerva, and that still bears the name of its principal benefactor, Cardinal Casanata (d. 1700), has, it is well known, a very large collection of printed books; manuscripts are neither so numerous nor so important. Some 53 Greek MSS. were shown me by the very obliging authorities of the Library; how many of them formed part of the donation of Cardinal Casanata it is hard to say, but his stamp does not appear very often, and only one of the MSS. to which a place has been given in the following list will be found to bear it. Important contributions, as the inscriptions on the several MSS. show, were made from the Holy Office (about 1745), and from the library belonging to the church of Gesù (about 1774); various other MSS. appear to have been bought in the course of the century. There is a full catalogue for MSS., with a separate section for Greek. The interest of the collection is mainly palaeographical.

1. G. iii. 10. CANONES ECCLESIASTICI. Bomb. 11½ x 8½, signed quaternions, 28 ll., a 1364. At end, *ἰτελειώθη ἡ ἱερὰ ἥδε βίβλος ἐν ἔτει ς'ωδς*: also, beneath the text, *Benedicti A. Seleucia* and a monocondylion: *κτῆμα τοῦ ταπεινοῦ μητροπολιτῆς ριζαίου<sup>2</sup> ἰωακείμ. Casanata.*

2. G. iv. 2. MINOR PROPHETS etc. Membr. 8vo. ff. circ. 100, a. 1577. At beg. a dedication in Latin to Albertus, Elector Palatine and Duke of Bavaria, signed 'Georgius Wyrffell, S.T.D., Monachus A.D. 1577 Mense Maio': with a preface, part of which runs, *hunc librum transcripsi ex Originali quodam allato ex Bibliotheca Augustanae Civitatis: de quo monendum quod et principio et fine carebat.* At beg.: *emptus anno 1774.*

3. G. iii. 5. APOLL. RHOD. ARGONAUT. Chart. xv. 11 x 8½, ff. 120; defective at beg. and end.

<sup>1</sup> 'He had been at the head of the Chancery of Rome, under Leo, and being nominated to the See of Verona, had erected a printing-house in his palace, chiefly to procure for the public correct editions of the Greek Fathers.' Phillips' *History of the Life of Reginald Pole*, London, 1767, i. p. 26. His name occurs constantly in Pole's *Letters* (Brixiae, 1754).

<sup>2</sup> Of Rhizon near Budua (?).

4. G. v. 5. DION. PERIEG. GEOGRAPHIA CUM EUSTATH. COMMENT. (ff. 1—22). ARAT. PHAENOM. (23—57), HESIOD THEOGON., SCUT. HER., with scholia and continuous commentary, defect. at end. Bomb. xiv. 10 x 7, ff. 86. At beg.: '1745 ex S. Off.'

5. G. vi. 7. APOCALYPSE. Chart. xvi. 5½ x 4, ff. 44. At end, *ἱκετὴλ ἱερομοναχος.*

6. G. v. 3. ARIST. ETH. NICOM. Chart. xv. 11½ x 8½, 28 ll., ff. 56: a few marginal notes.

7. G. vi. 10. BASIL. HOMIL. Chart. xvi. 9 x 6½, ff. circ. 300, a. 1584.

At end: *προστάγματι τοῦ ἐκλαμπρωτάτου καὶ ἐπιφανεστάτου κυρίου καὶ δεσπότη κυρίου καρδινάλεως Σιρλέτου ἰωάννης Σάνκτα μαύρας μετέγραψεν: ἐν ῥώμῃ μηνος φεβρουαρίου, κθ. α φ π δ' τοῦς.*

Below, in same hand; *ἐν τῇ πρωτοτύπῃ οὐκ ὀλιγά μαρτήματα περὶ τὴν ὀρθογραφίαν ἦν, ἅτινα ἐν τῇ ἐξιστάσει τὸ παρὸν ὁ γραφεὺς ἤθελε διορθῶσαι ἅπαντα κατὰ τὴν ὀρθογραφίαν κανόνα, ἀλλ' ὁ ἐκλαμπρέστατος Σιρλέτος οὐκ ἠθέλησε βουλόμενος αὐτὸς διορθῶσαι τὴν βίβλον: ἀλλ' ὁ θάνατος οὐκ ἔλασεν αὐτόν.*

At beg.: *casa professa del Gesù di Roma Biblioteca*

8. G. ii. 7. ATHANASIUS, ORIGEN, al. eccles. Chart. xvi. 13 x 9, ff. circ. 400: in various unsigned hands, one of which is that of A. Darmarius.

9. G. iv. 8. DEMOSTH. DE CORONA: chart. xvi. ff. 169. Copied apparently from a xiii.—xiv. cent. original, with the abbreviations.

10. G. iii. 3. LYCOPHR. ALEXANDRA, with Tzetzes' comment: DION. PERIEGET. with Eustathius' comment. Chart. xvi. 11 x 8, ff. 286. At beg. of both authors: *Ioannis Andree sicani physici liber D.G. hic.*

11. G. v. 11. EPIPHANIUS PHYSIOLOGIA. Chart. xvi.: bound up with other printed and manuscript matter: at end of Epiphanius *διὰ χειρὸς ἰωάννου τοῦ μαλα.....*

12. G. v. 8. IOANN. DAMASC. *ἑκδοσις τῆς ὀρθοδόξου πίστεως*, eiusdem op. philosophica. membr. x. 8½ x 7, ff. 142, 28 ll., quaternions, marked with a cross on the first leaf. Small finely-formed upright minuscule, below the line. A monocondylion occurs repeatedly. At beg.: *Emptus anno 1766.*

13. G. iii. 7. GREG. NYSSEN. ON ECCLESIASTES, al. eccles., APHTHONIIUS PROGYMNASMATA: chart. 11½ x 8, xv. on a f. near the end in red:

*αὕτη ἡ βίβλος τοῦ σοφωτάτου ἐκκλησιαστοῦ ἀπεχάρη τῷ ἐλαχίστῳ ἐν ἱερομονάχοις δωροθέῳ τῷ ἀρχιμανθρῷ πατρί βαλ. γράδων. παρὰ τοῦ τιμιωτάτου ἐν μοναχοῖς κυροῦ νύλφονος (?) τοῦ γραμματικοῦ τῆς ἱερῆς μόνῃς τοῦ καρακλ/ουκ/κ..... καὶ διακεῖμ ἐντος τοῦ ἁγίου ὄρους. The monastery of Caracala is doubtless intended: Langlois, *Le Mont Athos*, p. 26.*

14. G. iv. 10. SOPHOCLES, AJAX AND ELECTRA, with scholia and interlin. glosses. Chart. xv. 8 x 6, ff. circ. 100.

15. G. ii. 10. GREGOR. THEOLOG. λόγοι. Bomb. 11½ x 8½, ff. 394, 2 cols., 39 ll., signed quaternions, but the MS. is also paged, a. 1352.

At end:—

*τὸν δακτύλοις γράψαντα τὸν κεκτημένον τὸν ἀναγινώσκοντα μετ' εὐλαβείας φύλαττε τοὺς τρεῖς καὶ τρεῖς τρισωλβίως. ἰτελειώθη διὰ χειρὸς κακοῦ γερασίου ἱερομονάχου τοῦ μουσόνως ἐν μ φ ε ιβ': ἔτους ς'ως ἐν ἡμέρ κυριακῇ ὦ ως ζ.*

Beneath, in a later hand, *ἀπὸ δε χθ' ατυγ.*

At beg.: *olim epi Calorias nunc vero Io. Patritillii die 21 Apr. 1703 cum emi pretio 15 Scutorum hunc codicem cum duobus aliis Laminario(?) spiritali et Euthymii Zygarini Panoplia Gr. MS. in 4<sup>o</sup> magno.*

16. G. iv. 5. ANON. LEXICON GRAEC. Bomb. xiv. 8 x 5½, ff. 143, def. at beg. and end. Inc.: *καὶ ἡ διαταξὶς καὶ ὁδηγία καὶ ἡ διαπύρωσις. Στιγμὴ κ.τ.λ. expl. ὤξεν. ἤνοιξεν.*

At beg.: *Ex codicibus Joannis Angeli Ducis ab Altaemps.*

17. G. iv. 9. Chart. xvi. 8½ x 5½; ff. 1—111, THOMAS MAGIST. LEXICON. defect. at beg. Inc.: *αἰχμάλων ποιοῦ. f. 112 in a different hand, A LETTER OF I. LASCARIS' TO SERGIUS STISSUS; title, ἰωλασκαρις: σεργίου στίσω Inc.: εἰς μοι ὑγαίνων σέργιε φίλτατε πανοικία, ὑγαίνοντι καὶ αὐτῶ: expl. ἐν φλωρεντία { ἰωάννης λάσκαρις ὁ ρενατακηνός (sic).*

There follows more glossarial matter, and on the last two ff. a letter without title or signature: inc. *εἰς μοι φίλτατε πράττων εὖ. expl. παρὰ τοῦ προξένου τῶν φλωρεντίνων: ἔρρωσο.*

18. G. iv. 16. HESIOD, OPP. D. with comment. (ff. 1—57), H. TZETZAE VERSUS POLITICI (58—64), APPIAN HALLIUT. c. scholl. (66—131), THEOCR. c. scholl. (133—175), VERSES TO THE VIRGIN IN DORIC. inc.: *βακενδύταο τουτοί μογος ἀλιτροίο (176), HOMER. BATRACHOM. (177—187).*

f. 57v. *εψλχω δ' ἠπθ N ο (i.e. ἐτους 577 κα N 5 a. 1413).*

f. 131 *ψεολω λκκ-θνλχ (τέλος ὀππιανοῦ).*

f. 175 τέλος θεοκρίτου δωριέως μηνί ἰου N 5 ἔτε; 577 κα.

At beg.: '1745 Ex S. Officio': on the flyleaf a list of contents signed *Hieronimus Amatus.*

Chart. 8½ x 5½ a. 1413.

19. G. iv. 17. LYCOPHR. ALEXANDRA cum scholl. Membr. xvi. 9 x 6½, ff. 239: illuminated. At beg.: *Petri Victorii Jacobi filii καὶ τῶν φίλων.*

20. G. v. 7. THEOPHYLACT. IN PAUL. EPIST. (1—614): in a second hand, GREGOR. CERAM. HOMIL. (615—650).

Bomb. xiii.—xiv. 9½ x 6½, ff. 650, signed quaternions: ff. 1—33 are supplied in a xvith. cent. hand.

At end of Theophylact, *τέρμα τῆς δέλτου ἐκ χειρουργίας ἐμ[?] τοῦ τλήμωτος ἀρ α με τέλος.*

At beg.: *Dom. professa Romae Jesu inscriptus catal. biblicae eius.*

21. G. v. 13. ISOCRATES AD DEMONIC., AD NICOC. Membr. 6 x 3½, ff. 88, signed quaternions, a. 1450.

f. 88r. *ἐπληρώθη τὸ παρὸν βιβλίον διὰ χειρὸς ἐμοῦ ἱεροδιακόνου ἐρμαλίου προτονοτορίου τῆς βεναιτίας ἐν τῷ ἔτι α ἔλ. On the fly-leaf, 1741.*

22. G. iii. 4. COMMENTARY ON HOMER, without title: inc.: *μῆνις κατὰ τοὺς παλαιοὺς ἡ ἐπιμένουσα ὀργή, ἐκ τοῦ μένεν οὐ μὴν ἐκ τοῦ μαινέσθαι. expl. καὶ ναὺς χαλκεμβόλους ὁμοῦ τι διακοσίας ἐνθα σημειωτέον οὐτι ἐμβολος λέγεται καὶ ἐμβολον. εἰληφε τέρμα συνθεῶ τὸ βιβλίον.*

Chart. xv.—xvi. 11 x 8, ff. 444, gatherings of 12. At beg.: 1745 ex S. Off. F. 1. *Vcolini Martelli et amicorum; at end, liber andrea Cambini καὶ τῶν φίλων.*

23. G. iv. 14. TYPICUM; chart. xvi. At beg. a note in Latin says that the archetype from which this MS. was copied was written in the year 1300, Indict. 13.

24. G. vi. 1. POLLUX LEXIC. EPTOM. (1—26), THEOPHRAST. CHARACT. (30—53), DION. HAL. EPT. DE COMP. VERR. (53—91), *ἔροι παχυμερεῖς (91—126).*

Membr. xv.—xvi. 6 x 4, ff. 126. F. 126, *γρηγορίου πόνος ἐμει.*

25. G. iv. 12. VAR. ECCLESIAST. AND ANDRONICUS *περὶ τῶν τῆς ψυχῆς παθῶν.*

Chart. xv.—xvi. ff. circ. 150, in various hands and sizes. On cover, *emptus anno 1774.* On flyleaf *Bibl. Comm. Domus Prof. Romanac.*

26. G. v. 14. CHRYSOST. HOMIL. etc. Chart. xvi. ff. circ. 200, different hands and sizes. At end of Chrys. homil.: *ἐπληρώθη ἡ ἐν τῇ τοῦ κατὰ λουκᾶν*

*ἀγίου εὐαγγελίου ὁμοῦ κ σ' N ἐκ φλωρεντι.*

27. G. iii. 5. APOLL. RHOD. ARGONAUT., MOSCHI HYMN. *εἰς βαρχίδα, εἰς ἀλέξαν. Chart. xv. 11 x 8½, quaternions signed, ff. 120, 25 ll. Defect. at end.*

28. G. v. 5. DION. PERIEG. GEOGRAPHIA (ff. 1—22), ARAT. PHAENOM. (23—57), HESIOD. THEOG. SCUT. (58—86). Bomb. xiv. 10 x 7, ff. 86. At beg.: 1745 ex S. Off.

#### BIBLIOTECA CORSINI.

The Biblioteca Corsini, in the Palazzo of that name which now belongs to the Accademia de' Lincei, contains among its other treasures a small collection of Greek MSS. They are enumerated in a printed catalogue entitled 'Catalogus selectissimae bibliothecae Nicolai Rossi—Romae in typographio Palaeoriniano MDCCLXXXVI.' Of a few of them it seemed worth while to give a fuller description.

1. 41. G. 16. GOSPELS, WITH THE COMMENTARY OF CHRYSOSTOM. Membr. xii. 11½ x 9½, ff. 226, signed quaternions. Upright strongly-marked minuscule, scholia much flourished.

At end: *θηβαίων τῆς μο τοῦ ὠσ[sic]πρ ἡμῶν ἰωνεῖς τοῦ θερηναοῦ; other inscriptions, containing monks' names.*

2. 41. E. 29. GERMANI LITURGIA. al. eccl. chart. a. 1579. f. 153v. *ἐτελειώθη δὲ τὸ παρὸν βιβλίον ὃ περιέχων λειτουργίαν ἀποστόλοις τε καὶ εὐαγγελιστῶν ἱερῶν δεσποτικῶν καὶ ἐπισμῶν ἁγίων ἔλου τοῦ χρόνου διὰ χειρὸς τοῦ ἱερέως ναταλίου μάρσου ἀπὸ τοῦ χωρίου μαρτυνιανῆς ἐν μηνί δεκεμβρίῳ ἡμέραις τέσσαρσι: ὦρα δὲ ὥσει ἐννάτῃ τῆς ἡμέρας: ἔτος κατὰ λατίνον: α. φ. ω. θ.*

3. 41. E. 31. GERMANI LITURGIA: unsigned, but in the same hand as no. 2.

4. 41. E. 9. LITURGIA VAR. membr. 9 x 6, ff. 145: ? palimpsest, a. 1341. F. 131v.

*ἐργαφῇ ἡ παρούσα βίβλος διὰ χειρὸς π' τας γ' ... παν πε[?]υοῦ μαῖ ἰω οὐρ δ*

*λαν τὸ ἀπὸ χώρας σολεντούς ἡ φευρουναρίας εἰς ἰδ ἡμε δ. ὦρ"*

*ἔτελ ἐτους 57ωμβ δ*

*ἰδ θ.*

5. 43. D. 30. CEBETIS TABULA. chart. xv. 6½ x 4½, ff. 57.

6. 43. D. 31. ἐρωτήματα, ἐκ τῶν πρὸ ἡμῶν συνοπτικῶς συνειρημένα, παρὰ (ἀρχαρίου καλλιέργου τοῦ ἐκ βειθείμ-  
νη. Membr. xvi. 6½ × 5, ff. 42.

7. 43. D. 82. APSYRTI ἱππων θεραπεία. chart. xv—  
xvi. 6½ × 4½, ff. 572: bound in pieces of an xith cent.  
ecclesiastical MS. in double columns.

## BORGHESE.

By the kindness of the Prince Borghese I was allowed to inspect the Greek MSS. contained in the Library of his family. Sig. Passarini, the very obliging librarian, showed me six books, unfortunately none of any particular value, and all written in the sixteenth century. I give a description of them.

1. MS. 123: chart. 8 × 6, VARIA ECCLESIASTICA. a. 1583—4.

1. NOMIMON MATTH. NOMOTHETAE: at end, *transcriptus est hic liber ex originali greco quod secū ex urbe constantinopolitano (sic) detulerat R<sup>mo</sup> D. Dionysius Bongilius Archiepiscopus cphesus quoniam Hieremias patriarcha Constantinopolitanus exarchum et legatum ad SDN egressū PP transmittērat. .... absolutum est opus die 21 Januarii 1584.*

2. ANON. INTERPR. IN PATER NOSTER: ff. 2: at end, *ex bibliotheca Anconae quae exstat in ecclesia grecorum.*

3. A LIST OF THE PATRIARCHS OF CONSTANTINOPLE: at end, *γράφεται ἐν τῇ ἀφῆγ μινὸς δικευρίου ἡδὲ καὶ ἡμερὰ ἑ. ὑπὸ ἐμοῦ μανουὴλ βάκλα.* Also, *A Dionisio Archiepis. cphesiorum mutatum.*

4. ATHANAS. DE TRINITATE: at end the same subscription, but with the words *ἐν ῥώμῃ* added.

At beg. of the MS. a note, *ex bibliotheca Josephi Stefani doct. Theol. Valentini 1584 mense januarii.*

2. MS. 28. CANT. CANT. INTERPRETE MATTH. CANTACUZENO: chart. xvi.: *ex Bibliotheca Jo. Stef. episcopi Ustani.*

1586.

Julius 46.

3. MS. 109. ISIDORE, COMMENT. ON S. LUKE: chart. xvi. the same note at beg. F. 1. signature, *Josephus Stephanus. F. 125v. ἐν Ῥώμῃ θαργηλιῶνος ἐνὶ καὶ νέα ἔτει α φ ε θ [1569].*

4. MS. 108. INCERTA COMM. IN PSALMOS: same note at beginning.

5. MS. 137. Ἐπεινίου φιλοσόφου ἐξήγησις εἰς τὰ μετὰ τὰ φυσικὰ. chart. 9½ × 6, ff. 88, signed quaternions: also, BASIL ON JONAH. Note: *ex Bibl. Jos. Step. Valentini Canonici et operarii ecclesiae Segobiensis Romae 1585.*

6. MS. 206. GREGOR. NYSSEN. HOMILIAE, chart. xvi.

## BIBLIOTECA VITTORIO EMANUELE.

The eighteen Greek manuscripts now possessed by the Biblioteca Vittorio Emanuele are unfortunately not of any great importance. Those that came from Muretus' library have been described by M. de Nohac (*La Bibliothèque d'un Humaniste au xvi. Siècle*, Mém. d'Arch. et d'Hist. de l'École Franç. de Rome, 1883). The Catalogue, though only in MS., is full and accurate, and I confine my notes therefore to a few points of interest.

MS. 3 (membr. saec. xii), from S. Pantaleone, bears the inscription *Ex haered.*

*ci*  
*Fran de Rubeis.*

MS. 4 (chart. s. xvi. Scholia on Theocritus), also from S. Pantaleone, has on f. 1 ἐμοῦ σεβαστιανοῦ δοκίον καὶ τῶν φίλων *Nunc Jo. sidisi d. rossy.*

MS. 5 (chart. s. xvi) contains Aeschylus' Agamemnon, with scholia at the end.

MS. 8 (chart. s. xvi) contains Iliad A, with prolegomena and scholia.

MS. 10 (chart. ff. 13, unbound) the testament of S. Ephraem Syrus: at end, *εἰς τὴν παραμυθίαν πόλιν τῆς εἰροίας: ἔγραψεν ὁ ῥοδιὸς Νεόφυτος ἕκ τινος βεμβράνης βίβλον γχμα (1641) μαίον ιε.*

MS. 13. (chart. s. xvii. ff. 154) S. Basil, Homilies: at end, *γέωργιος εἰρόμπατς ἀναγέγραφε.*

MS. 6. By far the most interesting MS. of the eighteen is that of the Scholia minora to the Iliad, from which Osann took his well-known 'Anecdotum Romanum.' I may add a few points to the description of this book:

Membr. 9 × 6 in., ff. 167, 33ll., defective at beg. and end, one leaf of ecclesiastical matter prefixed. Hand a rather small upright carefully-written minuscule, below the line, the letters finely shaped, uncial forms rare; headings however, and sometimes entire arguments, are in uncial. I incline with Osann, against Dindorf (Schol. Iliad. vol. i. praef. p. xcii) and the author of the catalogue to ascribe it to the tenth century. The ruling of the page into two columns, and the arrangement of the words and glosses is on the same plan as that of the Bodleian Scholia minora to the Odyssey (Auct. V. 51, cf. Dindorf, Schol. Odys. I. p. xvii). The MS. is in quaternions, the signatures to which have been cut away by the binder; a late hand has renumbered them, and at the same time reproduced the old system; e.g. ζ τοῦ α—ς: κ τοῦ πρώτου ἀλφαβήτου—ι.<sup>1</sup>

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<sup>1</sup> This MS. has of late attracted some notice. See a description by Dr. O. von Gebhardt ap. Maass, Hermes, xix. p. 559 sq., and the Townley Scholia ed. Maass, vol. i. p. xxiii., xxiv.

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T. W. ALLEN.

## PLATO'S REPUBLIC, BOOKS I.-V.

*Plato—The Republic*, Books I.-V. Edited by T. H. WARREN, M.A., President of St. Mary Magdalen College, Oxford. Fcap. 8vo. 6s.

In publishing this edition of the first five books of the *Republic*, the President of Magdalen has sought, as he avows, to meet the needs of 'senior scholars at schools and junior scholars at the universities.' He has not endeavoured to deal with 'the connexion of these earlier books with the philosophical ideas of the later,' nor with 'the philosophical synthesis of the *Republic* as a whole, with its relation historical or logical

to the Platonic system.' And however much we may regret that an edition comprehending, as it seems, a much larger part of the dialogue than any which has yet appeared in this country, is not designed to increase our knowledge in the more important questions of Platonic interpretation, we have no right to quarrel with Mr. Warren for prescribing his own limits to his own work; nor for taking Plato as a man of letters rather than as a philosopher. We must take the book for what it is meant to be; and no doubt the readers for whose use the editor primarily intends it will not complain of these limitations.



To the text and commentary is prefixed an introduction of some sixty pages divided into three sections, which deal respectively with the name and aim of the dialogue, with the educational system contained in it, and with the *dramatis personae*. In the first section the editor follows Prof. Jowett, whose authority weighs very heavily with him, in assigning as the subject of the dialogue both the quest after justice and the founding of the ideal state, which however 'are not two subjects but one.' Now this is hardly satisfactory. For in the first place Mr. Warren seems to ignore 368 B, in which passage Sokrates plainly affirms that his main object is, and has been all along, to show *ὡς ἀμείνων δικαιοσύνη ἀδικίας*, in subordination to which theme all the subjects treated naturally unfold themselves; secondly, Mr. Warren's avoidance or postponement of the philosophical synthesis leaves us in the dark as to how he would reconcile with his theory the existence of books viii. and ix.: yet certainly their right to stand part of the dialogue is, on this hypothesis, far from clear. On the other hand, the editor is much to be commended for summarily dismissing whatever futile attempts have been made to assign different parts of the *Republic* to various periods; as well as other speculations, more ingenious than profitable, concerning the occasion of its composition. The section on education, though containing nothing that is very new or striking, is pleasantly written and very appreciative of the Platonic *λευτεριότης*. The third section briefly characterises the various persons who appear in the dialogue.

The notes are brief, but might perhaps with advantage have been made briefer by the excision of most of the quotations from English poetry; which may very well enliven a lecture, but have hardly such importance or aptness as would entitle them to stand part of a commentary. Since a review is nothing if not critical, the ensuing remarks are confined to some cases in which Mr. Warren's notes seem erroneous or defective.

The note on 329 C, *ἐπειδὴν αἱ ἐπιθυμίαι*, 'for all find,' &c. is hardly intelligible and surely contains some misprint: nor can one find satisfaction in the vague support of *ἐστὶν* in the same passage, which might, I think, have been defended, had the editor desired, by parallel passages. On 330 E he propounds the canon that the particles *δ' οὖν* and *γούν* are 'almost synonymous'—surely a startling doctrine. In 335 E, *οὐκ*

*ἦν σοφὸς ὁ ταῦτα εἰπών*, the imperfect is needlessly treated as 'idiomatic,' seeing that it is simply used of Simonides, who is dead and gone. A little further on, the proverbial 'lupus in fabula' is not adequately explained as 'wolf will eat you': 'talk of the devil' is more like it—see Thompson on *Phaedrus*, 272 D. On 341 B, can Mr. Warren give authority for explaining *ὡς ἔπος εἰπείν* = 'as they say'? And in E surely he confuses two quite distinct uses of *καὶ ταῦτα*. Again the statement in the note on 344 E that *ἦτοι* 'emphasizes the more probable alternative' certainly stands in need of justification in the face of the almost, if not quite, universal Attic practice of using *ἦτοι* in the first clause only, apart from any question of probability. Indeed one passage alone suffices to upset this theory—*Phaedo*, 76 A, where the alternative introduced by *ἦτοι*, so far from being more probable, is stated only to be rejected. In the passage to which the note refers, one alternative is omitted. The same untenable theory is repeated in the note on 392 D; and the reverse order *ἦ . . . ἦτοι* is erroneously said to be found in 400 C, where the *ἦ* means 'than.'

Why, on 347 B, does Mr. Warren maintain that when Plato says that good men will not seek office, his 'language must probably not be too strictly pressed,' on pain of introducing a grave inconsistency in the latter part of the *Republic*? Surely Plato's language is to be accepted in its fullest sense, and no sort of inconsistency follows: he himself clearly defines his position at the end of the ninth book—*Οὐκ ἄρα, ἔφη, τὰ γε πολιτικά ἐβελήσει πράττειν, ἐάνπερ τούτου κήδηται. Νῆ τὸν κύνα, ἦν δ' ἐγώ, ἐν γὰρ τῇ ἐαυτοῦ πόλει καὶ μάλα, οὐ μέντοι ἴσως ἐν τῇ πατρίδι, ἐὰν μὴ θεία τις ξυμβῇ τύχη*.

The foregoing passages are all in the first book, and will serve to show that the commentary requires some caution in the using. Space will not allow me to enter so much into detail regarding the notes on the following books: but a few more points may be noticed. Surely the note on 363 A, *γίγνηται . . . ἀρχαί*, is a very unsatisfactory style of comment. We may not be much the wiser for calling a certain construction *schema Pindaricum*; but the present sentence completely answers to the definition of that *schema*; and it is certainly not more helpful to dub it 'Plato's colloquial looseness of construction.' There is a similar note on 463 A. In 370 E the non-Attic form *κομίσουσιν* is retained without comment. The words *μὴ ἐκ τῆς τοιαύτης φρίκης θερμό-*

τεροι in 387 C, where the meaning of θερμότεροι is discussed at some length, should have been illustrated by *Phaedrus*, 251 A, ἰδόντα δὲ αὐτόν, οἷον ἐκ τῆς φρίκης, μεταβολή τε καὶ ἰδρώς καὶ θερμότης ἀθήης λαμβάνει. In 395 D the sentence ὃν φάμεν κήδεσθαι καὶ δύν αὐτοὺς ἄνδρας ἀγαθοὺς γενέσθαι, where αὐτοὺς is written according to one of the commonest and neatest Attic idioms, certainly ought not to have been cited as 'a loose Platonic construction for καὶ οὓς φάμεν δύν.'

The treatment of the musical passage, 398 foll., is very inadequate; no notice whatever being taken of the recent labours of Westphal and others upon Greek music. Mr. Warren may indeed consider that this subject, which he condemns as 'extremely dry and difficult,' will have no charm for his readers; but still he might have referred them to the best authorities, and at least not left them to infer (as they might well do) that the old Greek modes differed only in pitch: whereas in fact the difference of ᾗθος depended (as in our major and minor modes) mainly upon the varying position of the semitones in the scale.

Another serious omission is in dealing with the psychology of book iv. The reader is nowhere referred to the trichotomy of the soul in the *Phaedrus* or the *Timaeus*, nor is any illustration or elucidation offered of a subject on which the learner assuredly needs as much help as he can get. This again may be said to belong to metaphysical matters which Mr. Warren οὐκ ὁσίων ποιέται ἐξαγορεύειν: but surely some of his students would have been glad to know where Plato had more to say about it.

The nature of the defects which are to be found in this commentary is sufficiently indicated by the foregoing criticism. It would not be fair to let it be supposed that

the prevalence of such defects in the book is proportionate to the prominence which is necessarily given to them here; and it need hardly be said that the learner will find plenty of help in Mr. Warren's notes. But should he complete his work by adding to it the second half of the dialogue, may we hope that he will treat it less as a *πάρρηγορ* than, according to his own account, he has done in the present case, and aim at giving us something of greater importance?

The text followed is Baiter's of 1874, to which the editor has adhered, as he says, in many cases where he thinks Madvig's authority has unduly prevailed against that of Paris A. It is to be hoped that the experiment of printing the Greek in thick, black type will not be repeated: there seems to be no really satisfactory Greek type now existing in this country; but certainly we seldom see anything so distressing as this. And is it quite useless to raise a protest against the odious practice (for which of course the editor is not responsible) of huddling the notes in a chaotic heap at the end of the volume? a practice which seems to be growing yearly more common. This is said to be a sort of antidote against the wiles of the schoolboy; for whose further discomfiture the notes are even sometimes issued separately in a cover of a different hue. I know not how it may be now; but five and twenty years ago no schoolboy who respected himself would have been circumvented by so feeble a device, nor would any schoolmaster worthy of the name have required such aid. At any rate, though it is true that not a few works of high importance have been published on this plan, I think many will agree that no book which aims at being opened outside school precincts is justified in so annoying its reader.

R. D. ARCHER-HIND.

#### CICERONIS BRUTUS.

*Ciceronis Brutus*; edited with an Introduction and Notes by MARTIN KELLOGG, Professor of the Latin Language and Literature in the University of California; pp. xxix + 196. Ginn and Co., Boston and London, 1889. 3s. 6d.

THIS edition of the *Brutus* of Cicero deserves to be warmly welcomed in England, where

we already have editions of the other two principal rhetorical works of Cicero, the *de Oratore* and the *Orator*. In the *de Oratore*, we have 'an oratorical system'; in the *Orator*, 'an ideal of oratorical perfection'; in the *Brutus*, 'a story of oratorical attainments.' All the three works are closely connected with one another, and a thorough knowledge of all of them is a necessary

part of the equipment of every student of Roman oratory. The only drawback in the *Brutus*, as I have observed elsewhere, arises from the fact that it enumerates a very large number of Roman orators, many of whom are comparatively obscure, while even in the case of the more distinguished their speeches are now represented by the merest fragments. Accordingly, the author's tasteful criticisms on the various shades of difference in the style of his predecessors are necessarily thrown away on the modern student, to whom the perusal of the *Brutus* conveys an impression similar to that produced by a gallery of historical portraits of persons of whom little is known but their names, or by a collection of smart and epigrammatic notices of books that are themselves irretrievably lost. The Index of names is a necessary part of every satisfactory edition of the *Brutus*: that in the present edition, which usually indicates the approximate chronology and gathers up a few personal items or critical judgments on each individual, succeeds in attaining the proper mean between the undue brevity of one of the German editions and the undue diffuseness of another.

From the terse and concise pages of the Introduction the following sentences may be quoted as a specimen of the editor's style: 'Cicero's range of studies and acquisitions gave him broad and just views. He was omnivorous in his studies; not in a superficial or hap-hazard way, but as an earnest student, and always with special reference to his function as an orator. Beyond cavil he was a finished literary artist. No style ever wrought so great a change as that of Cicero. Before him Latin prose was more or less awkward and cumbrous; in him it sprang at once to perfection.'

Throughout the book the names of English scholars, who have edited various portions of Cicero's works, are frequently referred to; it is also interesting to find a colloquial term, which traces its origin to Cambridge, transplanted to California. On p. x we are told that 'Cicero in his turn coached younger orators.' A similar condescension to an English colloquialism may be noted on p. xxviii where we read of Cicero's return to Rome in good oratorical form. On the other hand we have touches of transatlantic developments of English in the use of *loaned* for *lent*, and in the

spelling of *salable*. We have also some thoroughly appropriate bits of local colouring such as the reference (on p. 17) to Theodore Parker's denunciation of war as an illustration of the tendency of even cultivated speech to run into rhythm under stress of passion; and the statement (on p. 123) that Cicero needed the glory of a military triumph 'no more than Daniel Webster needed to be President of the United States.' We meet on common ground in the apt quotation from Shakespeare on § 68. Elsewhere, it is surely only an inaccurate, though convenient, colloquialism to adopt *Uticensis* as an epithet of the Cato who died at Utica but was certainly not an inhabitant of the place; and the awkwardness of this modern use is increased when the term is used in an anticipatory sense; e.g. when we are told that Brutus was educated under his uncle, Cato Uticensis (p. xv); and similarly in the notes on §§ 118, 222; for, as the editor is well aware, Cato had not yet fallen at the date of the dialogue. On p. xxiv we have the somewhat incautiously worded statement that the best modern editions 'have been enriched and supplemented by the labours and criticisms of Lambinus, Ernesti, Schütz, Bake and others.' Unless the student has some indication of the dates of these scholars, he might be tempted to suppose that all of them lived at a later time than the editors whose works they 'enrich and supplement.' In § 96 *levitas Graecorum*, in the sense of *λαϊότης*, seems to require a short note (with a reference to Or. 110), especially as *levitas* occurs soon after, in § 103. In § 271 *hastae velutibus amentatae* might have been explained with the help of such illustrations as are given by Prof. Wilkins on *de Or.* i 242 or in my own note on *Or.* 234. Lastly, the combination of the pronoun in the plural with the vocative in the singular, in § 11, *vos vero, Attice*, should perhaps have been illustrated, not merely by the poetic instance *vos, o Calliope*, but also by the more appropriate parallels in *de Or.* i 160 *quid est, Cotta? quid tacetis?* and *de N. D.* i 51 *quaerere a nobis, Balbe, soletis*. The book, as a whole, is such an excellent piece of work that it ought to be extensively used by English-speaking students on both sides of the Atlantic.

J. E. SANDYS.

## CICERO DE ORATORE I.

*Cicero de Oratore I; with Introduction* [pp. 71] and *Notes* [pp. 75—224] by A. S. WILKINS, Litt. D., St. John's College, Cambridge, Hon. LL.D. St. Andrews, Professor of Latin in the Owens College, Manchester. Second edition. Oxford, Clarendon Press, 1888. 7s. 6d.

NEARLY twenty years ago it fell to my lot to review in a now extinct periodical, the *Cambridge University Gazette*, Professor Wilkins' earliest contribution to the study of the *De Oratore*. This was followed by an independent edition of the first and second books; and now, after an interval of nine years, he is to be congratulated on producing a thoroughly revised and much improved edition of the first book, which in its new form fully deserves to continue to be extensively used by students as well as by advanced scholars. Having already sent the editor all the criticisms and suggestions that occurred to me after repeated perusal of the first edition, I have next to nothing to say on my own account in the present review; but I may briefly state some of the points in which the book has been improved. In the eminently readable Introduction, which includes an admirable sketch of the history of ancient rhetoric, several small inaccuracies of statement have been removed, and special attention has been devoted to the revision of the chapter on the Text and the mss. Professor Wilkins has himself collated the Harleian ms, the value of which has been more fully recognised since the appearance of his first edition. He has also given an adequate account of some of the other important mss and has very briefly mentioned the two mss in the Vatican Library, the *Codex Palatinus* 1469 (P) and the *Codex Ottobonianus* 2057 (O). I well remember spending some hours in examining the latter during the Easter Vacation of 1887 and shall not soon forget the charming little miniature at the beginning of the *Orator*, where the author is represented in a robe of blue seated on a golden throne and writing his book on a golden table; and that other which adorns the opening page of the *De Oratore* where the five interlocutors in the first book, Crassus, Antonius, Cotta, Sulpicius and Scaevola, are to be seen seated beneath an unmistakable palm-tree, which

takes the place of the plane-tree of the dialogue, with grass of the brightest green jewelled with flowers at their feet, and a lofty palisade around them, while outside to the right stands Cicero recording their conversation, and toward the left may be seen the towers of his villa at Tusculum. All this has no bearing whatever on the text but it is certainly refreshing to the weary eye of the modern collator.—On p. 67 of the Introduction it is a little odd to find it stated that 'the Rev. H. O. Coxe is of opinion' that a certain ms at St. John's College, Oxford, is not earlier than a ms at Lincoln College, when the authority in question (as the writer is well aware) is no longer living, being none other than 'The Pious Librarian' in the *Lives of Twelve Good Men* by the late Dean Burgon. There is also a small slip on p. 68 as to the date of Gherardo Landriani, who in 1422 discovered a complete copy of Cicero's rhetorical works at Lodi. He was Bishop of Lodi, not from 1418 to 1427, but from 1419 to 1437. This is proved by the entry in Gams, *Series Episcoporum*, p. 794, which also records his being made Cardinal and Archbishop of Viterbo in 1437. A photograph of his tomb in one of the churches at Viterbo is now before me, bearing an inscription recording his death in 1445.

The text has been much improved and many interesting suggestions have been contributed by Dr. Reid; while the commentary has been carefully revised and considerably enlarged, some of the most notable contributions being those of Mr. Roby on points of Roman Law. In the note on § 151 I observe a somewhat puzzling reference on the meaning of *modus* in Cicero's *Orator*: 'Cp. Sandys' index s.v. Causaret, p. 128.' What is apparently a single reference is really two, the second being intended for an abridged quotation of M. Causaret's *Étude sur la langue de la rhétorique et de la critique littéraire dans Cicéron*; a fact which I could hardly have divined but for my having written a review of that work in these pages (i 222).

Readers of Cicero's rhetorical works will be glad to learn from Prof. Wilkins' preface that his commentary on the Third Book, which is by far the most interesting to the student of Latin style, 'may be expected at no distant date.'

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RECENT WORK ON CICERO'S *DE NATURA DEORUM*.

## II.

## THE SOURCES.

*Die Quellen von Cicero's Schrift De Deorum Natura*, von DR. LEOPOLD REINHARDT. pp. 68. Breslau. 1888. 1 Mk. 60.

THIS is another attempt to account for the inconsistencies and repetitions of Cicero's treatise by a hypothesis as to the variety of sources from which it was derived. In regard to the Epicurean argument of the First Book Dr. Reinhardt agrees with Hirzel and others in considering that the historical section (§§ 25-41) was not originally contemplated, but was inserted as an afterthought, when the earlier paragraphs, including the polemic against Plato and the Stoics (§§ 18-24, which we will call A), were already completed. His chief reason is that this polemic is renewed in the historical section, though, according to the reading he adopts, *qualia vero alia sint* (if we are to alter, I prefer Döderlein's reading *qualia vero sint superiorum*), the latter was to be devoted exclusively to a review of the other schools. Dr. Reinhardt also calls attention to the fact that in § 16 Cicero implies that no systems of theology are worth considering beside the Stoic, the Epicurean and the Academic, and that it is only in the historical section (which we will call B) that he goes beyond these. But surely all that is required by § 16 is that the main argument should be confined, as it is, to the three great schools. It does not preclude a brief historical summary, which indeed seems prepared for by such phrases as § 1 *tam variae sunt doctissimorum hominum sententiae*, § 2 *tanta sunt in varietate ut eorum molestum sit dinumerare sententias*, § 13 *ponam in medio sententias philosophorum de natura deorum* and just below *si consenserint omnes aut erit inventus aliquis qui quid verum sit invenerit*; which would certainly seem to imply more than the three schools. As to the authority followed in B, Dr. Reinhardt naturally recognizes its connexion with the Herulean treatise *περί εὐρεβέας*: and though he allows that the omission of Panaetius and later names proves that the list of philosophers therein contained must have been drawn up before the end of the second century B.C. and cannot therefore be ascribed to Philodemus as its author, yet he

thinks it more probable that Cicero borrowed from Philodemus than that he was directly indebted to Zeno or whoever may have been the original author. He lays stress, as others have done, on the fact that the Epicurean critic in Cicero is less fair and less intelligent than Philodemus, and he points out that some of the blunders made by the former seem to be intentional misrepresentations in order to give a ludicrous turn to the doctrine attacked. He does not however charge Cicero himself with this misrepresentation, as Diels does, but thinks that the work of compilation from Philodemus was entrusted to some Epicurean in the number of Cicero's *protégés* with instructions to add fitting comments on each name. (Compare what is said as to such *employés* in my vol III. p. lxx.) But would such a writer have ventured to set aside the comments made by Philodemus? and if Philodemus were the author consulted, would not his name have been mentioned along with those of Phaedrus, Zeno, Posidonius, Carneades? I think the differences between this section and the treatise of Philodemus are more easily explained by supposing both writers to have borrowed freely from a common original, which Cicero has partly failed to understand, has partly abbreviated, and partly supplemented by such quibbles as he thought suited to an Epicurean.<sup>1</sup>

As to A, it is clearly impossible that its real author, after he had in it polished off to his own satisfaction the Platonic and Stoic doctrines of creation and their mundane deity (cf. § 25 *atque haec quidem vestra Lucili*), should after a few chapters have returned to the Stoics in the words *ut iam ad vestros veniam* (§ 36), as though he were then noticing them for the first time. Assuming, then, that A is not by the author of B, is it by the author of C, whom Cicero himself has pointed out, as Dr. Reinhardt agrees with others in thinking, in § 59, where he refers to Zeno as the *coryphaeus* of the Epicureans? Dr. Reinhardt considers that the differences between A and C are such as to preclude common authorship. In A the polemic is directed against Plato as well as the Stoics, in C against the latter

<sup>1</sup> Dr. Reinhardt, remarking on § 39 *cum quem ante dixi aethera*, says *aether* is here mentioned for the first time; he has overlooked that it occurs in speaking of Zeno § 36 *aethera deum dicit*.



only; the arguments used in A against the form and the manner of life ascribed to the mundane deity are repeated in C without any back reference; the tone of A is bantering and arrogant, that of C quietly didactic. [Perhaps the last difference is sufficiently explained by the fact that the one is avowedly expository, the other avowedly polemical.] He sees no reason why A should not have been written by Cicero himself, as the attack on Plato turns mainly on the Timaeus, which he had shortly before translated into Latin; and the other arguments used are not too profound to be credited to Cicero, when fortified with the notes he had taken of the lectures of Zeno or Phaedrus. The chief objection to this is the sentence in § 21 *quod ne in cogitationem quidem cadit, ut fuerit tempus aliquod nullum cum tempus esset*, which seems to me, from its obscurity and awkwardness, to suggest an ill-understood Greek original, say, by Phaedrus.

Proceeding to the Academic criticism of the Epicurean theology, Dr. Reinhardt considers that Schwenke and Hirzel are equally justified, the former in ascribing it to Posidonius, the latter to Carneades; the fact being, in his opinion, that Cicero began with Carneades but, finding that his criticism did not in all points cover the later Epicureanism of Zeno, had recourse to a more recent writer, Posidonius. Dr. Reinhardt thinks that the arguments of Posidonius used in the First Book formed a part of the treatise which is followed by Cicero in his Second Book, and that we should understand literally the words in II. 3 *convictis Epicuri erroribus longa de mea disputatione detracta oratio est*. He holds however that §§ 57-102 book I. forms a continuous Academic argument, with nothing more of Stoicism than might be interpolated by Cicero himself, such as the supposition of the possible divinity of the sun in §§ 87, 95. The chief difficulty in the way of deriving this section from Carneades is one which is not met by Dr. Reinhardt, its want of resemblance to the actual argument of Carneades as reported by Sextus Empiricus, on which see the note in my edition of the *N. D.* vol. I. p. 199. On the other hand §§ 103-124 are predominantly Stoic, and in certain points they are inconsistent with the preceding paragraphs. Thus in § 123 Posidonius is quoted to the effect that Epicurus was really an atheist, but professed theism *invidiae detestandae gratia*; yet in § 85 this very view is condemned *video nonnullis videri Epicurum*

*... verbis reliquisse deos, re sustulisse . . . de homine minime vafro male existimant*. Dr. Reinhardt finds another inconsistency in § 102 which ends with the words *haec oratio non modo deos spoliat motu et actione divina, sed etiam homines inertes efficit, si quidem agens aliquid ne deus quidem esse beatus potest*, and § 103 which begins with asking 'what is the abode of deity? *quae deinde actio vitae?*' Here I think he misunderstands the meaning of the phrase *actio vitae*, which may be predicated of whatever *agit vitam*, however inactive that life may be.

The assumption of a Posidonian origin for the remainder of the First Book has certainly much in its favour, but it is not without its difficulties. Schwenke thought §§ 103 and 104 were an unaltered fragment of the Stoic treatise from which Cicero borrowed, but that in 105 he made a fresh start with the criticism of § 49 and forgot to excise the preceding paragraphs. Dr. Reinhardt believes that §§ 106-8 are due to Cicero himself, and that, if these are cut out, §§ 103-116 are a continuous extract from Posidonius. He considers that Cicero, observing that the questions of *irovopia* and of man's perception of the divine were either omitted or inadequately treated by the Academic critic whom he had so far followed, turned at this point to Posidonius and began to copy what he found there on these questions, without noticing that they were only treated of in connexion with the attributes of which he had himself already spoken, viz. the eternity and blessedness of the Deity. Hence § 114 ends with *ita nec beatus est vester deus nec aeternus*. As a mark of Ciceronian work he refers to the illustration from the story of Gracchus in § 106. This no doubt may be allowed, but, if there is anything in the book which may safely be pronounced borrowed from the Greek, it is the reference to Aristotle's opinion about the Orphic poems in § 107, where the obscurity of some of the clauses would in itself lead us to suspect an imperfectly understood original. As regards the paragraphs which follow 116, Dr. Reinhardt agrees with Schwenke in ascribing 121-124 to Posidonius, but he points to the fact that § 117, while it seems to make a new start, merely repeats what has been said before, and also to the condemnation of the doctrine of apotheosis, as evidences that §§ 117-120 must come from another, a non-Stoic source, which cannot however be the same as that followed by Sextus, as it differs both in its list of atheists and in the language ascribed

to Protagoras (*cui neutrum licuerit nec esse deos nec non esse* as compared with *οὐτε εἰ εἰσὶν οὐδ' ὅποιοι τινες εἰσὶν*). He also urges that § 121 follows naturally on § 116. In § 116 it is said that the divine perfection is the reason assigned for worship by the Epicureans. This is combated 1st on the ground that perfection, if unrelated to man, is no ground for worship (§ 116), 2nd that perfection cannot be ascribed to the Epicurean gods (121). [But the second objection was already stated in § 116 *an quicquam eximium potest esse in ea natura quae sua voluptate laetans nihil . . . agat?*] The results arrived at in regard to the First Book are that §§ 1-24 are due to Cicero himself, §§ 25-41 to Philodemus (summarized by an assistant), §§ 42-56 to Zeno, §§ 57-102 to Clitomachus (with the exception of §§ 63, 64 inserted by Cicero), §§ 103-124 to Posidonius (excepting §§ 106-108, 117-120 inserted by Cicero).

My space forbids me to go into detail in regard to the Second and Third Books. I can only give the results with a word or two of comment. Section A proving the existence of the gods is due partly to Cicero (§§ 1-12), partly to Chrysippus (§§ 13-44). Section B treating of their nature is again partly taken from Chrysippus (§§ 45-60), partly adapted from him by Cicero (§§ 60-72). Section C on the divine government of the world (§§ 73-153) is from Panaetius with the exception of §§ 104-115 and § 133 which were inserted by Cicero. Section D on the divine care for man (§§ 154-167) is from Posidonius. In my edition I have given at length my reasons for agreeing in Schwenke's view that the whole book is taken from Posidonius and will only say that I am not at all shaken by the arguments brought forward by Dr. Reinhardt. These are as follows: in § 3 Cicero implies that at first he only intended to treat of A and B (*tertium et quartum puto esse in aliud tempus differenda*), and where he passes on to B in § 45 he implies by the use of the phrase *restat ut qualis eorum natura sit consideremus*, that this is the last topic that he has to treat of: hence it is argued Cicero must have followed a treatise which dealt with these two points alone, such a treatise for instance as the *περὶ θεῶν* (not of Posidonius but) of Chrysippus. But if Posidonius in his treatise referred to the older writers as dealing separately with the two subjects *περὶ θεῶν* and *περὶ προνοίας*, and announced his own intention of combining them, this would be quite enough to explain Cicero's phraseology. Another argument alleged in

favour of Chrysippus, as the author of this portion, is that the views put forward in §§ 29 and 33 were held by him and not by Posidonius. I have endeavoured in my notes to show that the contrary is true, in fact that the whole of this section is saturated with the doctrines which we know to have been held by Posidonius, sometimes in opposition to Chrysippus and the elder Stoics. Dr. Reinhardt also affirms that the arguments of A and B are fairly met in the Third Book, which is allowed to be taken from Clitomachus; whereas the reply to D (that to C is lost) is far less close and adequate. This is, he thinks, just what we should expect, if the former arguments were borrowed from a writer who preceded Clitomachus, and the latter from a younger writer, such as Posidonius or Panaetius. But in the first place, so far as concerns the answer to the actual quotations from Zeno, Cleanthes and Chrysippus which occur in the Second Book, it makes no difference whether these quotations were made direct from the original authors by Cicero, or whether Zeno and Cleanthes were cited by Chrysippus, as Dr. Reinhardt supposes, or whether all three were imbedded in the work of Posidonius which Schwenke supposes Cicero to have followed: 2ndly, is it natural to specify certain arguments as borrowed from Chrysippus, as in §§ 16, 37, 63, if the whole section is taken from him? 3rdly, some of the arguments in A and B, such as those founded on the Scale of Existence and the universal striving after Perfection, are not answered in the Third Book; and lastly the procedure of that book is anything but orderly and regular, as might be expected, if it were a straightforward answer by Clitomachus to a treatise of Chrysippus. As to C and D, I do not think I need add anything to what is said in my edition.

Dr. Reinhardt's conclusions as to the Third Book are as follows: §§ 1-13 Cicero's own work; §§ 14, 15 adapted from Carneades-Clitomachus; §§ 16-38 Clitomachus; §§ 39-93 adapted from Carneades-Clitomachus, with the exception of §§ 42 and 53-60 which are taken from some Alexandrian epitome. He offers the following explanation of the difficulties of §§ 16-19, where Cotta proposes to defer the arguments of Cleanthes and Chrysippus for the Divine Existence to the section on Providence, and having thus disposed of them turns round on Balbus with the demand *etiam atque etiam quaeram quibus rationibus tibi persuadeas deos esse*. He thinks Clitomachus probably argued thus: 'the

proofs offered for the Divine Existence really prove something else; that which Cleanthes adduced from the benefits bestowed on men should come under the head of Providence; those of Chrysippus, from the perfection of the universe, the orderly movements of the heavenly bodies &c., should come under the head of the Divine Nature.' Cicero in his haste spoke of deferring all to the 3rd section but, without observing it, has followed his authority as regards Chrysippus and treated of him in the 2nd section. In §§ 39-64 Cicero deals with the mythological argument which is divided into two parts. The 1st, contained in §§ 39-41, 43-52, 61-64, is an extension by Cicero himself, perhaps with the help of some antiquarian treatise, of the sorites which Carneades used to dethrone the divinities of the Pantheon. In this we find frequent reference to the Second Book. The other part, contained in §§ 42, 53-60, treats

of the inconsistency of the traditions, and the consequent multiplication of homonymous deities. Dr. Reinhardt approves of the re-arrangement of the chapters in my edition and agrees that this latter part is to be traced to an Alexandrian source or sources. He considers that it has no relation to the Second Book, and has really nothing to do with the question in debate. I think he is perhaps too summary in denying any philosophical value to this section. The general proposition, that the popular belief in matters of religion is self-contradictory, might fairly be used and probably was used by Clitomachus against the Stoics, when they professed to defend the popular belief: but perhaps Dr. Reinhardt is right in holding that it would be unjust to Clitomachus to suppose that he could have burdened his treatise with all the examples cited by Cicero.

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#### LIVY, BOOK XXII.

*Livy*, Book XXII. MARCUS S. DIMSDALE, M.A., Fellow of King's College, Cambridge. Edited for the Syndics of the University Press. 2s. 6d.

THIS book consists of some 230 pages, of which 72 contain the text: the remaining 158 pages are devoted to (i.) Introduction I.: on sources of Livy's narrative (pp. vii.-xii.): (ii.) Introduction II.: on the style and grammar of Livy (pp. xii.-xvi.): (iii.) 132 pages of notes: (iv.) four appendices on historical or geographical points.

Introd. I. contains little that is new, except indeed the statement that Tacitus was born in '54 B.C.' (p. xii.).

Introd. II. is mainly taken up with an adaptation of some of Madvig's remarks upon certain peculiarities of Livy's periodic structure—his tendency to throw the logical apodosis into the form of a dependent clause, usually with *quom*, and to conclude the period with an apodosis that does not logically follow its grammatical protasis. E.g. i. 7, 5: 'quom eum . . . sopor oppressisset . . . Cacus . . . quom avertere eam praedam vellet . . . aversos boves traxit.' When it is said that 'in this book there is no good instance of such a sentence' (p. xiii.) the editor has overlooked 20, 8, 9: 'ubi frustra teri tempus animadversum est . . . quom in naves se receperunt . . . legati venerunt,' and quotes

instead 13, 3, and 18, 8, in neither of which does his view appear to be correct. In the former passage—'hi nuntiantes . . . Capuae potiendae copiam fore, quom res maior quam auctores esset, dubium Hannibalem . . . tamen . . . movere ut'—the 'quom' needs not be 'causal' at all, but, as the 'tamen' following suggests, adversative, and the period may be perfectly regular; and in the latter (too long for quotation) the note on '*agens cum magistro equitum . . . est profectus*,' 'the present participle does not go well with *profectus est*' suggests a want of familiarity with the silver-Latin use of pres. part. in an aoristic sense, e.g. Sall. *Jug.* 113: 'diu volvens, tandem promisit' (cf. Dräg. ad Tac. *Ann.* 35: 'praemonte Narcisso, verba fecit'). In this connection we may note a similar want of appreciation of Livy's use of pf. part. for aor. (cf. Dräg. *Einleit.* § 110) in 41, 2: 'ad mille . . . caesi, non plus centum Romanorum . . . occisis,' where Mr. Dimsdale, in spite of Müller's 'während . . . würden,' has nothing to say.

We now reach the notes. These may be described in the main as an expansion of Weissenborn, sometimes indeed with a perverse omission of really important matter. Thus on 8, 6, Weissenborn writes: '*Consul*, dass nur dieser den Dictator ernennen könne, stand fest: s. 4, 31, 4, vgl. *Caes. B.C.* 2, 21.

Momm. *Str.* 2, 131, 145 ff.' 'That the praetor could not choose a dictator is certain,' echoes Mr. Dimsdale, omitting, however, the valuable references. On 11, 6, the note is simply *vetustate*, 'abl. of cause': but the peculiar character of this example certainly demands the addition of W.'s parallels: '4, 19, 6: 23, 3, 21: 53, 2: 23, 3, 10' (cf. a good note of Fausset's *ad C. Chu.* 35). Once again: 22, 18: 'acta per eundem ordinem, quo si . . . ageretur': Weissenborn's note is: '*quo si*: n. *quo acta forent si*, s. 21, 2, 6: 24, 8, 18: u. o. Der ganze Satz soll das vollständige Gelingen der List in das rechte Licht stellen': where Mr. Dimsdale has: 'the fulness of expression is characteristic of the whole sentence, being intended to express the completeness of the success of the stratagem,' but he gives neither the explanation nor the illustration of the syntax.

Another provoking characteristic of this edition is the writer's habit of repeating himself. A few examples must suffice. On p. xvi. he writes: 'the gerundive is used in the sense of a present participle': on p. 85: 'the ablative of the gerund is often used by Livy and Tacitus with a meaning more nearly approaching that of a present participle than of an ablative of manner or means': on p. 111: 'the ablative of the gerund is often used by Livy with a sense approaching more nearly to that of the present participle than to that of an ablative of manner or means.' A note of four lines on *foret*, p. xv. is repeated almost verbally on p. 100. His remark on *alius*, p. 90, reappears on p. 104: that on *animos*, p. 138, l. 18, on p. 142, l. 2. The note on *satis* (p. 84) recurs four times, twice indeed in the same page (p. 137). So we have three explanations of *ivstus* = 'regular,' of which two are within three lines of each other (p. 142).

We proceed to give a few miscellaneous comments on notes or the absence of notes. In 10 the scholar's instinct has not led Mr. Dimsdale to point out the interesting note of archaism, which sounds here so appropriately, in '*si nocte, sive luce*' (for the classical *sive . . . sive*), in complete accord with Plautine usage. In the same section he explains *lege* = 'modo': but is not 'lex' the regular formula for 'ritual' in archaic Latin? cf. *C.I.* 807: 'aara lege Albana dicata.' On *devias calles* (14, 8) he has the unnecessary comment: *devius* 'out of the way': but he does not notice, what Nonius has called attention to, the gender of *callis* in Livy. In chap. 1 he has no

thing to say on *nequiquam* in Livy (l. 2) nor in *nunc* . . . *nunc* (l. 2) for the classical 'modo . . . modo' (cf. Riemann, p. 213), nor on *postquam* . . . *videre* (l. 9), Wölflin's conjecture ('nicht nöthig,' *Kuhn*, p. 212) for 'viderent.' On *petitusque* (l. 10) the note is '*quo*: and so': that is all: yet it is both easy and instructive to point out how 'que' bears this force (cf. Tac. *Ann.* xii. 9: 'despondeturque Octavia') which it shares with the 'inferential' τε in Greek (cp. *Class. ad Thuc.* i. 4: τό τε Ληστικὸν ὡς εἰκὸς καθήκει). Similar is '*super cetera* = praeter cetera' (p. 93). What is the use of this? Does *super* properly = 'praeter'? Mr. Dimsdale is silent. Turn to page 11: a young student might well look for a note on 'eam diem' (l. 9), on 'perpopulato agro' (l. 14) compared with 'depopulatur agrum' (13, 1), on the almost articular '*unius coloniae*' (l. 18) compared with '*id unum pignus . . . omnium* etc.' (22, 5): but he will look in vain. Again on p. 29 he will get no help on the agreement of *bina* (l. 4) in '*bina et selibras*,' nor on the construction of 'ducentis . . . plures' (l. 5), nor on Livy's use of the plqpf. '*posita fuerant*' (l. 18), which, though 'quite correct' here, is not correct in 13, 1, '*dimissi fuerant*' (cf. *Riem.* p. 167-171).

P. 92 (6, 4): *infesto veniente* 'we should say "his charge." We should rather say 'charging with drawn sword.' *Venire* is a 'vox bellica,' as in Lucretius' sounding line '*ad configendum venientibus undique Poenis*' (iii. 83), referring perhaps to this very battle, and it is well suited to the tone of Livy's splendid description of '*nobilis ad Trasumennum pugna*.' In any case Mr. Dimsdale, after Riemann's elaborate discussion of 'this adverbial use of the adjective' might find something better to say than that 'it is commoner in poetry,' R. p. 83, following Nägelsbach, draws an interesting distinction between e.g. '*maestam sedentem*' and '*serus redeas*.'

P. 105. '*Similis* with the dat. implies similarity of appearance, with the gen. similarity of nature.' How does Mr. Dimsdale explain Livy's innovation '*vero similis*' for the classical '*veri*'? Quite a little literature has grown up around the construction of '*similis*.' Madvig's view (*Fin.* v. 5, 12) is summarized by Roby, 1317: but later critics (Seyffert-Müller, *Lacl.* p. 488 and Reisig-Haase, 616-21) have modified his conclusions, and the results are thus stated by Schmalz: '*Similis* mit Genetiv steht da, wo die Aehnlichkeit eine allgemeine und umfassende, *similis* mit Dativ, wo sie nur bedingt ist, oder annäherungsweise statt-



findet,' and he contrasts 'patris similis' with C. Ac. 2, 118, 'huic in hoc similis,' where Mr. Reid notes the growing prevalence of the dat. in later Latin.

Two lines further on, 'in oculis,' "before his eyes." If it was worth while translating these words at all, they are worth translating correctly ('within his view') because Livy a little later (14, 3) says 'sub oculis' of the same thing.

P. 106 (12, 11), 'morae i.e. morae esse. Morae is a predicative dative.' This is almost certainly wrong. The passage runs 'qui nihil aliud, quam quod impar erat imperio, morae ad remp. praecipitandam habebat,' and it evidently means 'who was only prevented by his inferior position from, etc.' not, 'who regarded his inferior position as the only obstacle in the way of, etc.', which would be the meaning, if *morae* were dat. For, if there is any meaning in terms, the predicative dative can only go with *habere*, when that verb needs further predication, i.e. when it means 'to regard as . . .', not when it means 'to possess.' Hence *morae* here is probably gen., as Roby (p. xlviii.) suggests, comparing C. Verr. 4, 64: 'ut aliquid esse morae.'

P. 107. 'Capuae potiundae. "potior" with acc. — not in Cicero,' but cf. *Tusc.* 4, 66: 'in eis ipsis potiundis': so Caes. *B.G.* 2, 7, 2, 'spes oppidi potiundi.'

P. 132. 'erogaretur' "was voted from the treasury," which is exactly what it was not; hence the tense. Render: 'since there was some hesitation about getting the money voted.'

P. 134. 'admodum = circiter.' Wölflin renders 'gerade,' 'volle.' In any case this non-classical use of the adverb should be noted.

P. 135. 'ablegatum,' "despatched" in a military sense; not "banished." This would have been *relegatum*. This is more than is meant by Müller (= weit entfernen, militärisch = abkommandieren. Stärker ist *relegare*), who has expanded Weissenborn's perhaps correcter note 'weit wegsenden, 39, 13, 6.' *ablegare* is regularly used as a stronger *removere*, 'nur in böser Absicht' (Krebs), and its military sense (Wölflin) is questionable. In any case Livy would not have hesitated to use it of exile, inasmuch as it was he who set the example of this late-Latin use: cf. 27, 9, 3: 'extra Italiam in exilium ablegare.'

P. 136. 'in actione minime popularis: in actione = in agendo: "as he was not at all popular as a speaker." This is quite wrong. It is of itself improbable that Fabius, who

was dictator, five times consul, and princeps senatus, was deficient in oratorical powers, even if Livy had not given us several specimens of his eloquence. What Livy says is: dictator contionibus se abstinuit, 'since he would have been unpopular in supporting his policy before them,' and so he continues, ne in senatu quidem aequis auribus audiebatur. Müller's note (in actione = agendo: 'als Volksredner'), though correct as his paraphrase 'wenn, etc.' shows, is less clear than Weissenborn's original comment: 'in actione: hypothetisch: da er, wenn, etc.'

The list of inaccuracies has been by no means exhausted, but we have no space for more. Just half the book has been as yet considered, and no opinion is passed upon the last sixty pages of the commentary, the four appendices, or the index. We merely add, that so far as we have gone, Mr. Dimsdale pays little or no attention to the criticism of his author. Accepting Müller's text without a murmur, he follows him even in such tasteless and unnecessary corrections as Ruperti's 'ad gemitus vulneratorum' (5, 4) for P.'s 'vulnerum,' which might be held to suit the tone of a highly-strung passage: Fugner (*Liv.* xxi.-iii., p. 9) well supports Dräger's view that 'vulnerum' is objective, like the 'ictus corporum' which follows it, by quoting V. *Aen.* 2, 704: 'lacrimas dilectae Creusae.' Moreover, while Müller marks every emendation either by italics or an asterisk referring to a very full 'Anhang,' our editor, who has nothing of the nature of an *apparatus criticus*, constantly allows his readers to pass over unsound ground without a warning: cf. 19, 11: 'turbati, temptata pugna,' where P. has 'turbati et temptata.' This incorrect use of the conjunction, so common in Tacitus (*An.* xii. 13: 'levitate et quia') and Thucydides (vii. 73, 4: ἀναπαυόμενους τε καὶ ἐορτῆς οὐκ ὄντος) occurs several times in this book, but Mr. Dimsdale cares for none of these things.

We are sorry not to speak more favourably of the work of a scholar of ability, but the book appears to us to be a mistake from the beginning, because there is already a superfluity of school editions of this particular book of Livy, and the only excuse for another would be that it marked a real and decided advance beyond them, such as would require a serious and long-continued study of the author. It will be seen that we do not find this in the work before us.

W. T. LENDRUM.



## THE LATIN HEPTATEUCH.

*The Latin Heptateuch*, critically reviewed by  
Professor J. E. B. MAYOR. Cambridge  
Press. 1889. 10s. 6d.

It is not often that the knowledge of a literary work has grown up so gradually as that of the poem on which Professor Mayor has commented. The text has been published by instalments, which began in 1560 and were only completed last year; and it is not much longer since the date and authorship of the poem were as it would seem finally ascertained. Even now the scattered fragments need to be collected and published in a single volume. This task has been undertaken by Peiper for the Vienna *Corp. Scrip. Eccles. Lat.* And in the hands of so competent an editor, with the preliminary clearing of the ground which it has had from Prof. Mayor, a satisfactory piece of work may be expected.

It was probably the announcement of the Vienna edition which prevented Prof. Mayor from himself collecting and completely re-editing the text. It is not easy to see what else could have been done, because it was highly desirable that Peiper should have the commentary now issued before him; but it must be admitted to be a disadvantage that text and commentary should be separated, and that the text should be dispersed through at least three volumes, which are by no means to be found in every library. Fortunately in the present case the commentary is more than usually independent of the text. The poem with which it deals, though only a metrical paraphrase of the books Genesis-Judges, is worth reproducing for its own sake; but the primary interest and value of Prof. Mayor's work will I suspect lie rather in its large contributions to the knowledge of late Latin, in the many pregnant remarks which it contains on the history of literature and scholarship, and in the admirable grounding which it affords to the student in the principles and practice of textual criticism.

In a work which has passed through so many hands, representing so many nationalities, it is natural that we should look to see from which quarters the strongest impulse has come, and where there has been the greatest amount of scholarly insight. Prof. Mayor's plan is to let the successive editors and critics speak each in his own words, even to the extent of reproducing

two practically identical paragraphs by the same writer on the same page (p. xxiii.), and his full introduction shows the advantage of this method. In no other way could such even-handed justice be dealt out to every one. The principal contributors to the publication of the text have been first Morel, who printed the 165 lines of Genesis which have found their way into the editions of Tertullian and Cyprian, and so are the most generally known of the whole poem; then Martène, who published 1441 lines in all of the same book in the year 1733, a portion reprinted with notes and emendations by the Spanish Jesuit Arevalo in 1792. Arevalo writes in a modest spirit, and though he occasionally blunders (as in his note on Gen. 754), his conjectures do him credit on the whole, and they are frequently verified by the MS. at Trinity College, Cambridge (C), to which he had not access. But by far the largest amount of new matter was due to Cardinal Pitra, to whose memory (for his death occurred on Feb. 9th of the present year) Prof. Mayor's book, which was to have done honour to him if he had lived, is appropriately dedicated. Pitra in 1852 completed the text of Genesis and printed for the first time Exodus, Deuteronomy and Joshua, with parts of Leviticus and Numbers, and last year added other fragments of these two books, with nearly the whole of Judges. He was not one of those whose *anecdota* 'burst upon the world like Athene full-grown, equipped with all the panoply of scholarship,' but he has deserved well of the republic of letters, and one is glad that the revising of his work should have fallen into friendly hands.

The Germans have so far done nothing, or next to nothing, for the text of the poem—though this shortcoming of theirs will no doubt be abundantly atoned for by Peiper's edition—but they have already done good service in regard to its history. The poem has been attributed at various times to Tertullian, Cyprian, Salvianus of Marseilles (Du Pin), Alcimus Avitus (so the Clugny Catalogue of 1158-1161, and Labbe, with a half-assent from Sirmond), and Aldhelm (so a 17th century hand in the Cambridge MS.). But on the whole Juvenius has found the most favour. Martène and Pitra both ascribed the poem to him, and they were followed in this by Bähr, Schrödl, Daniel, Bernhardt, Wagenmann in the first edition

of Herzog, and with considerable emphasis by Gams. At the same time from an early date protests have not been wanting. Arevalo did not accept the verdict of his predecessor Martène as to the authorship of Juvencus, and a chorus of dissentient voices has been raised in Germany dating from Lucian Müller in 1866. As Müller is rebuked (p. xli.) for not knowing of the *Spicilegium Solesmense*, it is only right that he should get as he does full credit for the excellent criticism which is quoted on pp. xxvi-xxviii. He unhesitatingly rejects the claims put forward for Tertullian, Cyprian, Juvencus, Aldhelm, as also for Avitus; he is the first to point out that the poem was known to Aldhelm and Bede; he calls attention to the discovery by Dr. Giles of the Trinity College MS.; he finds no traces of an African origin in the poem, but fixes the date at the 5th or 6th centuries, and is inclined to seek the place of origin in Gaul, chiefly because Gaul was the most active centre for such productions at the time; he throws out the supposition that the poem originally formed a sort of *Aeneid*, and included the other historical books besides the *Heptateuch*—a supposition which seems to be confirmed by the Lauresham and Clugny catalogues (pp. xxxiv. xxxvi.); and he ends by a piece of judicious literary criticism. Ebert took the same side on the question of authorship, though placing the work too early. On the history of the use of the text by later writers some valuable contributions have been recently made by Traube and Manitius; but the writer for whom it was reserved to crown these investigations by definitely indicating the author of the poem is its future editor, Peiper. The oldest MSS. bear the name of 'Cyprian,' and there is every reason to think that this Cyprian is the same with the pupil and biographer of Caesarius of Arles, who was third bishop of Toulon in the second quarter of the 6th century.

To the evidence bearing upon the date of the *Heptateuch* Prof. Mayor has contributed a single rather important item by pointing out the use in it of a poem of Claudian's written in 396 A.D. With this exception in the historical part of the introduction he has confined himself to tracing the progress of research and registering the opinions of others, not without some lively sallies at the end, which cannot be said to be severely to the point, but which I for one should be sorry to see away. He has however besides this given a number of readings which bring out in clear relief the dependence of the poem upon an Old-Latin text like that of

the famous Lyons Pentateuch, part of which was stolen by Libri and so honourably returned by the Earl of Ashburnham. This is followed by a useful list of words important for Latin lexicography, then by a full account of the palaeographical peculiarities of the Cambridge MS., and then by a collection of data bearing upon the metrical characteristics of the poem, without which a scientific treatment of the text would have been impossible. All this, it is needless to say, is done with admirable thoroughness and precision. The only thing that I at all miss is a little more about the palaeography of the MSS. in the stricter sense, and some estimate of their relation to each other. We are told all that we need to know about the interchange of letters, &c. in *C*, but we are not told in what sort of hand it is written or whether it is likely to be English or foreign. Some of the phenomena of the text would seem to point to the conclusion that at one stage anterior to the tenth century it passed through English hands. In no other style of writing can we account so well for the rather frequent interchange of the letters *c g t*. Prof. Mayor's happy emendation of *LENTAM* for *LONGAM* (*lentam dum concipit iram*, of the Divine displeasure) is a case in point: it would be easy in English writing, but far from probable in Merovingian or Caroline. Prof. Mayor too himself calls attention to the confusion of *r* and *s* which points in the same direction. That the poem was known in England is clear from its use by Aldhelm and Bede: it may have been brought here and carried back by Alcuin. It would be tempting also to suppose that another strain in the present text was (as it might easily be) Visigothic. Prof. Mayor says (p. 129), 'Choose always *pro*, *prae*, or *per*, as reason and usage dictate, not as MSS. attest.' There is no doubt much truth in this, but I should have thought that it was a little sweeping: the change of *per* and *pro* at least lies especially near in Visigothic, where it is well known that the common abbreviation for *pro* was transferred to *per*. The interchange of these two words is rather frequent, but too much stress must not be laid upon it. In any case one of the ancestors of the MS. must have been written with abbreviations for the syllables *-us* and *-ur*. I suspect that the worst corruptions took place in the dark two centuries which followed the composition of the poem while it was transmitted in the cramped Merovingian writing of the south of France, in touch with Visigothic.

I regret that I am not able to offer any

further illustrations of the text from the MSS. of the Old Latin. It would be easy enough to add to the list, already ample, of coincidences in reading and rendering with *Cod. Lugdunensis*: this is especially the case in regard to proper names, and I have only come across one conspicuous instance of difference (Gen. 955 in *Addenda*): but the companion MS., the Würzburg palimpsest, is in part too fragmentary and in part exists only in places where the free paraphrase of the poem is too intangible to present clear points of comparison. On one or two minor details however the experience which I have had with other MSS. enables me to make a comment or suggestion. On the reading *sacratas suscitāt aras* (Gen. 369) Prof. Mayor contends that the proper phrase would be not *suscitāt* but *excitāt*. It is curious that in the MSS. of the New Testament *suscitare* or *resuscitare* is as characteristically European as *excitare* is characteristically African (see the references in *Old-Latin Biblical Texts*, pt. ii. p. cxiv. and especially Mark xiii. 2, where the three leading African authorities *e k* Cyp. all happen to be extant). I believe that this usage is very fairly consistent in the biblical texts. The two examples which Prof. Mayor quotes from Cl. Marius Victor would go rather against it; but I see from the *Addenda*, p. 246, that he has himself found a parallel which supports *suscitāt* in the text.

Another point had become so familiar to me that I was surprised to find it not equally familiar to scholars so far my superiors as Prof. Mayor and Mr. Robinson Ellis. The former comments humorously after his manner on the reading *escamque his omnibus infer* (Gen. 269) "Forte *infer*" AREVALO. Certainly. Away with Jesuit probabilism and the erring *s*: the latter (as I remarked in this *Review*) rejected the reading of both his MSS. *offers* in *Orientius Comm.* i. 217. The form in question is abundantly attested by many of the oldest and best MSS.: see Rönisch *It. u. Vulg.* 294, and the long array in Bp. Wordsworth's note on Matt. v. 24. I suppose it would be explained as an instance of false analogy. While on the subject of *Orientius* I am reminded with reference to the reading *consubiti* or *con subiti* in Exod. 352 that the MSS. of *Orientius* have several times *con* for *cum*: I can lay my finger on *Comm.* i. 29, 602: see again Rönisch, *It. u. Vulg.* p. 465. It would hardly follow that either *Orientius* or Cyprian wrote *con*; but there can I think be no doubt that the form was much in use in Gaul at this period. Prof. Mayor corrects

*configiturque cruce* in Josh. i. 258 to *suffixusque* or *affixusque*: of the two I should choose *affixus* because of Mark xv. 13, 16, 24 (*d*): but I question if so large a change is necessary, though I can only quote *confixus in crucem*, John xix. 32 (*e*). I have no extraneous evidence to offer for the query I had put to the correction *non tamen* for *nec tamen* in Gen. 631, but I observe *nec tamen occuluit*, l. 825 below. If *necdum* is used (as it is pretty frequently for *nondum*, might we not have *nec tamen* for *non tamen*? A small change of order in Gen. l. 1029 would bring it still nearer to the MSS. *vatem quoque se fore numinis alti*. And would it not be permissible to transpose the order in Judges 163, *quae natio fecerat horret*?

These are mere trifles. I wish I could allow myself to illustrate by quotations the masterly way in which Prof. Mayor has dealt with the text. He begins with broad inductions as to the metrical usage of the writer. These are reinforced by close attention to his grammatical and lexicographical usage. The emendations proposed are constantly supported by parallels which are often quite convincing. Nor are these taken from the writer alone, but from the whole range of Latin literature late and early. Then there is brought to bear a keen logical analysis under which previous attempts at emendation often ignominiously break down. In this manner is it determined not only what was not written but often also what *must* have been written. And here the long-acquired habit of verse composition comes into play, and missing verses are supplied (always of course with an *e.g.* or the like) with the utmost facility. Lastly wherever it is possible the *ductus litterarum* is kept well in sight, and not only is corruption exposed but the process through which it arose is laid bare in all its steps. The sagacity with which this is done is often extremely striking. I may recommend especially to the reader in this connexion the way in which many supposed *addenda lexicis* are exploded: such as *pupantia* Gen. 1193 (= *PUBENTIA* which is found in *Cod. A.*); *bumina* (= *VIMINA*); *apafum* Josh. 334 (*que apafum* = *GABAON*); *metibile* Jud. 210 (= *IN LIMITE*); to which may be added *terniqua* Gen. 421 for which Arevalo had already rather timidly suggested *QVATERNI*. There is a saying on p. 58 (cf. 205) which the student should lay to heart: 'Scores of articles in Ducange rest on blunders of scribes.' I must conclude with just one example of Prof. Mayor's method which can be given in a brief space and yet may

I think be really taken as *unum pro multis*.

*haec odio ingenti mandant populosque patresque.*

"INGENS A B" Pitra. Read (after Joshua 22, 17 *an parum vobis est quod peccastis in Beelphegor et usque in praesentem diem macula huius sceleris in nobis permanet*) HODIE and MACVLANT. Remains the ablative concealed in *INGENS* i.e. VITIIS, for *in = vi, n = ii* and *t = c = g*.

There is one difficult passage, Levit. 39-42 (*Spicil. Solesm.* i. 226), which in the form in which it is left by Prof. Mayor seems scarcely satisfactory :

[*Dominus intimat*]

*Et quae praesens est, dimissa umbracula velis  
Altar habet,<sup>1</sup> sacraque simul praenubitur arca.  
Temporibus <mandans> referatque locetque  
sacerdos*

*Se certis, pia vota ferens, &c.*

I think we should do better to follow more nearly in the track of *C*, reading *ut quia praetentis* (for *praesentis*), and then probably *dimissa* for *dimissa*: altar would be the altar of incense (Heb. ix. 4 &c.). The difficult word *praenubitur* looks as if it were an echo in the mind of the scribe of *praetentis* above, and as if it contained a reference to the cloud of glory on the mercy-seat: comp. Lev. xvi. 2 *non introeat omni hora in sanctum interius vel ad faciem propitiationis . . . in nube enim videbor super propitiationem*, Cod. Lugd. We might thus read *nubs insidet* (cf. Exod. 1120, 1320) or something of the kind: it would perhaps hardly be necessary to alter *sacra . . . arca* into *sacrae arcae*. The connexion would be: 'inasmuch as the altar of incense is screened by the veil drawn before it, and the cloud of glory rests upon the ark' the high-priest must go within the veil. Or, we might, as it is suggested to me, read *qua* instead of *quia*. The rest seems to read pretty easily, with Prof. Mayor's excellent restoration of the true order (there are plenty of instances of such displacement in the MS.). Only if we keep *ut* and remove the full stop after *arca*, we should no longer want the conjectural *mandans*. I should prefer *summus*: *summus*

<sup>1</sup> Another reading which has been suggested is *Cherubimque alis praenubitur arca*.

*sacerdos* is one of the recognised renderings of ἀρχιερεύς (Mark x. 33 b, xi. 27 b<sup>f</sup>). The whole passage would run thus:

*intimat . . .*

*ut—quia (or qua) praetentis demissa umbracula velis*

*altar habet, sacraque simul (intus?) nubs insidet arca—*

*temporibus <summus> referatque locetque sacerdos*

*se certis, pia vota ferens, &c.*

The points I feel rather clear about are *intimat . . . ut . . . referat* (for the construction of *intimo* with *ut* see Vogel in *Archiv. f. lat. Lexikog.* iii. 115), and Prof. Mayor's correction of the last two lines: the rest is very uncertain.

It might be supposed that a book dealing with such a subject would be dry and dull. There could not be a greater mistake. It is really brimming over with humour, which finds expression in the raciest and most pungent English. The blunders of the scribes and of some of their modern emenders are pursued with almost exuberant vigour. The reader is carried away by the frankness and zest of it all, though he may wince a little now and then if he thinks himself capable of like blunders. He may imagine himself back in a Shrewsbury class-room with a master at the desk who has the whole world of scholarship at beck and call, but who has not altogether given up the use of the cane.

I can believe what we are told on p. lxxv.—astonishing as the feat would be—that the 'conjectures were almost all made in the space of six weeks.' Many of them have the appearance of having been struck out at heat. They have all the brilliance which comes from such circumstances of composition. But I am not sure that the cooling process might not have somewhat reduced their number. And on a closer study of some passages of the original I seem to see, what Prof. Mayor I have no doubt would be the first to admit, that something is still left for the coming editor. The poem, indeed, in its present condition seems made to be a practice-ground for the masters in criticism; and I turn from it with a sense of relief that the task should fall to such scholars as Prof. Mayor and Dr. Peiper and not to me.

W. SANDAY.



## IWAN MÜLLERS HANDBOOK OF CLASSICAL ANTIQUITY.

*Iwan Müller's Handbook of Classical Antiquity.* Vol. IV. (Parts 2 and 3). *Die Griechischen Altertümer.* 2. Die Kriegsaltertümer, von DR. ADOLF BAUER. 3. Die Privataltertümer, von DR. IWAN MÜLLER.

A HANDBOOK on such a large scale as Dr. Müller's must necessarily be uneven; but the treatment of the subjects in this instalment is admirable and thoroughly adapted for use, the authors striving for nothing but to give the results of the most recent researches in the plainest language and in the arrangement which will best admit of easy reference.

Prof. Adolf Bauer writes the *Kriegsaltertümer* on the usual and well-approved lines, beginning with the Homeric army, passing on to the Spartan, Athenian, Theban, Sicilian, and Macedonian armies, finishing with an admirable chapter on the military system of the times of the Diadochi. In each chapter there is an account of the naval as well as of the military arrangements. There are plenty of plans with full descriptions to enable those who have not got good eyes for military tactics to follow the evolutions described in the Greek authors. Prof. Bauer has incorporated in his work the best conclusions of his predecessors, particularly of Rüstow and Köchly, and Droysen; but his summary is much more readable than that of those scholars. It might perhaps have been better if more notes had been added with reference to controverted matters of detail, if the Greek technical terms had more frequently been given, and if the bibliography (which is extensive and valuable) had been put at the end of each paragraph rather than at the end of each main section. References are almost always given (in the text) for every statement; one omission we have noticed is that to Arrian, vii. 23, 3, attesting the pay of the Macedonian phalangite (p. 317).

Perhaps we may object to Prof. Bauer that on p. 268 he does not make sufficiently clear the nature of the Athenian *ψιλοί*—that they were mostly archers, not what is usually understood by the word, dartmen and slingers, and that when the latter appear in the Athenian army they are generally foreigners, e.g. Thuc. vii. 60, 4, cf. Arnold, iv. 94, 2; that he fails to notice (p. 273) that the *δεκάδραχοι* and *πεντάδραχοι* mentioned by Xenophon (*Hipparch.* 2, 2: 4, 9) are only officers which are recommended to

be appointed; and that he adheres (p. 319) to the old error of Livy (xxxiii. 8, 13, *hastis positus*) in explaining the phrase *καταβάλλειν τὰς σαπίσας* (Polyb. xviii. 24, 9) as throwing aside (wegwerfen) the sarissas, whereas it means 'levelling.' But Prof. Bauer's whole work is excellent, and it is to be heartily recommended.

The long division on the *Privataltertümer* of the Greeks, 'the most human of men,' written by the editor-in-chief of the whole work, Dr. Iwan Müller, is the ideal of a handbook. The arrangement is about as systematic as could be conceived. The necessary conditions of life, houses, clothes, and food, are treated of first; then the family life, education, death and burial of the individual; lastly the social system, handicrafts, agriculture, manufacture, trade and social intercourse. Each of these subjects is treated historically, beginning from prehistoric times, passing through the Phœnician, Homeric, Classical, Alexandrine down to late in the Roman Empire: for Prof. Müller justly holds that the real interest in the study of antiquities is in their historical development, especially now that ever-increasing knowledge derived mainly from excavations is bridging over the great gaps that used to exist between the different periods of Greek history. The treatment of the several main subjects in the different periods is most thoroughgoing, results being confined to the text, special disputed points being referred to the notes, and references given to where the discussions on these points can be followed out into greater detail, while at the end of each paragraph is a copious bibliography. In the case of subjects which require illustration, there are plates sufficient for the ordinary student. The learning Prof. Müller shows is exhaustive; hardly a work on any branch of his subject in any language escapes him, and yet his learning never deprives him of a clear and readable style, or of his sound critical judgment, which is always ready to maintain its own temperate and convincing opinions (e.g. pp. 399<sup>3</sup>, 410<sup>1</sup>, 432<sup>1</sup>, &c.); nor does it at all blur the clear Anschauungsvermögen which a writer on antiquities should have, witness the interesting sections on the water supply of the Greek towns (§§ 25, 26). It is hardly ever that any of his remarks call for qualification. One may perhaps disagree with his reverting (p. 441c), in spite of Curtius and Fick, to

the old interpretation of ἀλφειῶν, 'barley-meal eating,' and object to the statement (p. 448<sup>b</sup>) that the Stoics did not discountenance the marriage of close relations, as leaving an impression more unqualified than Zeller intended, as is shown by the continuation of the discussion in Zeller (iii.<sup>2</sup> 1, 261<sup>f</sup>).

and some other points equally insignificant. But even such are few and far between, and bear no proportion at all to the vast mass of systematised information which is so admirably and lucidly set forth.

L. C. PURSER.

**A Theory of the Origin and Development of the Heroic Hexameter.** By FITZ GERALD TISDALL, Ph.D. 40 pp. New York, 1889.

THIS is an ingenious and wholly independent attempt to solve the problem of the origin and development of the heroic hexameter. The author had never seen Usener's treatise on Altgriechischer Versbau, and seems to have been ignorant of Allen's paper Ueber den Ursprung des homerischen Versmasses in Kuhn's Zeitschrift, 1879, and of the discussion in Westphal's Metrik, Vol. II. He observed that the 'feminine caesura,' after the trochee in the third foot, predominated in the Homeric poems, and connected this with the frequent appearance of a trochee in the sixth foot of the verse. He desired 'a theory which shall explain the invariable absence of the dactyl from the sixth foot.' His statement of the prevailing view of the growth of the Homeric verse is hardly fair. Probably Mr. Monro, to whose Grammar he refers, does not hold that the hexameter had its origin 'in joining together words which form six consecutive dactyls.' Dr. Tisdall's view as to the gradual evolution of metrical forms is, I think, generally accepted.

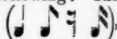
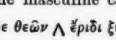
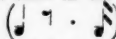
The author works out for himself with considerable labour what had been pretty well established before—that quantity was disregarded in the most primitive verse. The primitive foot he believes, was the spondee. The dactyl was a later invention. 'It may have resulted from accident, but I fully believe that it came about naturally and necessarily in the development of the heroic metre, and not before.' The primitive long metre was the spondaic trimeter; the dimeter would have been too short, the tetrameter would have been too easily separated into dimeters. The original hexameter was formed by the union of two spondaic trimeters. The verse-sentence and word-sentence corresponded, and each trimeter was followed by a slight pause. The pause after the first trimeter was shorter than that at the close of the hexameter, for the two trimeters were more closely connected with each other than with the preceding and following hexameters. 'An equal division of the verse is precisely what a composer would aim at.' Since the first half of the verse, with the shorter pause, would require more time for recitation than the second half, in order to restore equality to the trimeters a short syllable was added to the second half of the verse, immediately after the pause. (This is illustrated by the capital letters B.D.E.S. in which the type-founder makes the upper half smaller than the lower in order to give an apparent equality to the two halves of the letter; while to the untrained eye, both halves are of the same size.) The pause when placed in the middle of the third foot carried the centre of gravity of the verse a trifle too far back, and the feminine caesura was preferred. But the masculine caesura was for a long time (in the spondaic hexameter period) the legitimate pause, and acquired as it were vested rights, and was never cast

out utterly but always had a strong feeling in its favour.

As for the rhythm of the verse—in the coincidence of the word-sentence and verse-sentence, the important words would come first and the slow spondaic movement was preferred for the first two feet, as more emphatic. The antithesis is formed by the accelerated movement of the dactyls in the fourth and fifth feet. 'Spondaic' verses are a survival of the original metres.

These are, in brief, the views set forth in this tract. It is a pity that the author did not know the investigations of Allen and Usener which seem to show conclusively that the original Indo-European metre consisted of four feet—not of three. Perhaps he would not allow any connection between the Greek hexameter and the metres of other nations.

Some statistics with regard to the difference of rhythm in different Greek and Latin poems close the paper. The most interesting is the following: 'The feminine caesura in the third foot

() as ἄνδρα μοι ἔννεπε, μοῦσα, Ἄ πολύτροπον, ὅς μ' ἔλεγε πολλά α 1, occurs in Iliad, 545 [in 1000 verses]; Odyssey, 580; Vergil, 106. The masculine caesura () as τίς τ' ἄρ σφ' ὦσε θεῶν Ἄ ἔριδι ξυνέηκε μάχεσθαι A 8, occurs in Iliad, 287; Odyssey, 261; Vergil, 256—almost exactly the same in the three poems. The masculine caesura () [sic],

as μῆνιν ἔειδε, θεά, Ἄ Πηληϊάδεω Ἀχιλῆος A 1, occurs in Iliad, 150; Odyssey, 158; Vergil, 591!!! This difference between masculine caesuras has, I think, never before been noted.

T. D. SEYMOUR.

**The Fragments of the Persika of Ktesias.**

Edited with Introduction and Notes by JOHN GILMORE, M.A. London, Macmillan and Co. 1888. 8s. 6d.

EDITIONS of Ktesias were more frequent in the former than they have been in the latter half of the present century. Besides the works of Borheck (Ed. 2, 1808-10) and Lion (1823), we have the laborious compilations of Bähr (1824) and K. Müller in the Didot series (1844). Since the time of Müller, however, no one appears to have thought it worth while to spend much time over an author who, as Rawlinson puts it, 'forgets names and numbers at pleasure, distorts with wonderful audacity the historical facts best known to the Greeks, and is convicted by the recent cuneiform discoveries of having striven to rise into notice by a system of enormous lying whereto the history of literature scarcely presents a parallel.'

The object of the present edition of the *Persika* of Ktesias is two-fold: (1) to improve the arrangement of the text, by bringing the fragments and epitome into their proper connexion; (2) to incorporate in the notes the results of modern discoveries, so far

as they bear directly or indirectly on the narrative of Ktesias. The extant remains of the twenty-three books of the *Persika* consist of two epitomes (that of books 1-6 by Diodorus, that of the remaining books by Photius), and fragments, seldom verbatim, preserved in various authors from Xenophon to Eustathius. Of the two objects the present editor has had before him, the former is of minor importance, few of the fragments being of a value which calls for a determination of their place in the original work. With regard to the latter, it becomes a question whether the knowledge of ancient Eastern history which the editor possesses would not have been better employed in producing some independent work, rather than by grafting his knowledge in the form of notes on an obscure and untrustworthy writer. Mr. Gilmore annotates with care and impartiality; he holds no brief either for Ktesias on the one hand, or Herodotus on the other. He has to make the best of a bad author, and he perhaps makes it when he says that Ktesias' statements on Persian history from the defeat of Astyages down to B.C. 398 are 'at least deserving of consideration.' He does not embark upon the task of whitewashing one more evil reputation, and his verdict upon his author would probably on the whole be that of Aristotle, Plutarch, Arrian, and Lucian, with whom to characterise anything as 'a statement made by Ktesias' is often only a polite way of saying that it is a *λαμπρόν ψεύσμα*.

A. H. COOKE.

**Demosthenes, Ausgewählte Reden; für den Schulgebrauch herausgegeben von Dr. Karl Wotke. Mit einer Karte u. einem Titelbild. Zweite vermehrte Auflage. Leipzig, Freytag. 1889. pp. 92; 80 Pf.**

THE first edition of this text of eight of the public speeches of Demosthenes was noticed at some length in the *Classical Review*, i p. 271. After a lapse of nearly two years we now have a slightly enlarged edition reproducing the same text, together with all the misprints which I then pointed out; the only difference being that they are now enumerated in the preface with the quiet remark that the proper correction of the text is reserved for a third edition. The short biographical notice and the summaries of the speeches, which were formerly in Latin, now appear in an expanded form and a German dress. Notes on historical points have been added at the end of the book. In the index of names, the same blunders which I mentioned in Nov. 1887 are repeated in the German version. Thus Erythrae in *Chers.* 24 is still described as situated in Boeotia, when the context clearly proves that Erythrae in Asia Minor is meant; and the Carian Prince of the *de Pace* 25 is still identified with Mausolus instead of his brother Idrieus. The editor is good enough to thank reviewers of his first edition *für ihr freundliches Wohlwollen*. If he cares to retain their goodwill, he will take pains not to allow his book to be reprinted again without removing these flagrant mistakes.

J. E. S.

**La Morale d'Aristote, par Mme. JULES FAVRE (née Velten). Paris, F. Alcan. 1889. 3 f. 50.**

AN unpretending book might be written on the *Ethics* of Aristotle, which would both give considerable assistance to those who were studying the original for the first time, and also perhaps prove of interest to the general reader unacquainted with Greek or unwilling to grapple with the difficulties

of Aristotle's own text. Such a book would give the contents of the *Ethics* accurately and completely, but would present them in an easier form with a certain amount of explanation and expansion, so as to be half a translation and half a commentary. Its author would need to be a good Greek scholar, well read in more of Aristotle than the *Ethics*, and yet aware of the differences between the different Aristotelian writings, with a lucid style, a clear understanding, and something of Aristotle's own love for the minutiae of analysis, division and classification.

*La Morale d'Aristote* stops considerably short of this ideal. There is no evidence in it that its author has any knowledge of Greek, and it contains some things that would suggest the opposite inference. Mme. Jules Favre quotes Aristotle very often, at great length, and by no means injudiciously, but the quotations always come from the translations by Thurot or Saint-Hilaire, and there is not a single reference anywhere to the original. Again, without a single word of explanation or comment, the author treats the *Nicomachean Ethics*, the *Eudemian Ethics*, the *Magna Moralia*, the *Politics*, &c. as all equally Aristotelian and authoritative, quoting from each in turn anything that she likes, as though the author were known to be the same and to have written them all on exactly the same principles. *A fortiori*, therefore, no doubts are hinted at as to the internal unity of the *Nicomachean Ethics* themselves.

These are serious drawbacks, but not the worst. Not only have we all sorts of things obtruded upon us which are not to be found in what must be reckoned at any rate as the most complete and authoritative exposition of Aristotle's views on moral subjects, but the account of what is to be found there is by no means satisfactory. It cannot be said with truth that the author has properly grasped either the first principles of the system or the details in which it is worked out. There is not room here to show this with regard to the first principles, but the unsatisfactory way in which details are dealt with may be illustrated.

The general theory of the mean is stated in the very briefest way, and it is quite plain that Mme. Favre has never realised to herself accurately in detail what it means. She has no idea of what the thing is, of which there may be too much, too little, or the right amount. In the general statement she does not tell us, and we presently find her representing Aristotle (p. 99) as making vice to be an excess of virtue, and again (p. 108) as making rashness an excess of courage and insensibility an excess of temperance. It is no wonder therefore if she thinks that Aristotle contradicts himself (p. 108). Aristotle says that the 'absolute mean' belongs to arithmetical proportion, and that the 'relative mean' is different: Mme. Favre makes him compare the relative mean and its extremes to arithmetical proportion (p. 99).

One of the best tests of capacity to understand and expound a complicated subject is furnished by the book on justice, for, though there are no metaphysical difficulties about it, it certainly requires a clear head. But the exposition here given is not clear nor complete nor accurate. For instance in the brief account of 'la justice dans la réciprocité' there is not a word about the subject to which Aristotle gives nine-tenths of the chapter, the subject of trade, money, &c. In many other matters also the details are either omitted or erroneously stated. Yet Aristotle has a special turn for details, and it is only by going carefully into them that we can really understand his meaning and appreciate his intellectual power.

On page 366 Mme. Favre calls Aristotle 'l'ami de Socrate et de Platon.' Now Socrates was put to death more than a dozen years before Aristotle was

born. It would however be unfair not to add that there are many points well put and many things quite accurately stated in Mme. Favre's book. If she sometimes puts Aristotle right wrongly, and at other times leaves the reader in doubt whether she is stating his views or her own, there is still much in her book to please and benefit any one who wishes on easy terms to obtain some knowledge of a famous philosopher.

HERBERT RICHARDS.

**Ovidii Tristium Liber Tertius.** Edited, with notes by Rev. EDGAR SANDERSON, M.A. (Oxford, Parker). 1s.

THIS is a hastily written edition, the author of which has not taken the trouble to acquaint himself with the literature of his subject. In a section of the introduction devoted to the editions he omits the important second Aldine of Nangerius, though the first Aldine is duly recorded. The ablest of all Ovid's editions, N. Heinsius, is not mentioned, though we are referred to the feeble edition of D. Heinsius. The last Teubner text by Ewald is ascribed to Merkel; Riese and Güthling are unknown. The section on the MSS. reveals still deeper depths of ignorance. When we read in the preface that the text of this edition has been corrected by a careful collation (Weise's apparently) of the Leipsig and Aldine (!) MSS. (Weise says 'ad codicum Lipsiensium Aldinamque fidem') we at once grow suspicious. The editor has not heard of the best MS., the Marcianus (L), nor of the Wolfenbüttel MS. (G), to say nothing of the Holkham and Vatican MSS. (HV). He contents himself with an inexact list of the MSS. of Heinsius and Merkel. He imagines that the Palatine MSS. are still in the Palatine library, whereas they are in the Vatican. He does not know that the Hamburgensis is no longer at Hamburg (where there is no MS. of the *Tristia*), but at Copenhagen. It is such work as this that deservedly brings English editions into contempt on the Continent, and fosters habits of inaccuracy. In the introduction we learn that the *Ibis* is 'a satire.' To say nothing of the Greek poets, whoever has read Catullus will demur to the statement that 'of all ancient poets, Ovid is the least antique in style.' A sentence such as the following, 'he would have been filled and thrilled with a yet more poignant pride' is disagreeably suggestive of Mr. Swinburne. A glance at Sedlmayer's or Ewald's edition will show that H. xiii. 135 must not be quoted as the single example of *egō* in the Augustan poets.

We are told that 'Ovid has *Nasō* several times'. Where has he *Nasō*? The notes are hopelessly slovenly: diffuse where a note is not needed, vague or misleading or more frequently absent (as e.g. on the singular use of *num* in a series of questions (i. 41) where real difficulties present themselves. *Locus Vestae* (i. 29) is wrongly explained as the 'temple of Vesta.' *Carus* (el. v) is imagined to be a mere pseudonym. *Insomnis* (viii. 27) is explained as neut. pl. of the adj. *insomnis*. *Axe tremente* (x. 12) is translated 'the shivering pole' without comment. *Marmor* (x. 47) is wrongly implied to be frequently used by Ovid for the sea. In xi. 33, 34 *nil sit* &c. is rendered 'let there be (in your view) nothing in those charges' &c.: the editor fails to see that the subj. is hypothetical. In the same place *quod* is absurdly explained as equivalent to *quale*. As long as such books are in the hands of schoolboys, it will be vain for their masters to attempt to create in them habits of grammatical accuracy.

S. G. OWEN.

**Le Puniche di Tiberio Cazio Silio Italico.**  
Traduzione di ONORATO OCCIONE. Seconda Edizione. Torino, 1889.

THIS is a translation in blank verse of the *Punica* of Tiberius Catus Silius Italicus, as we learn the poet's full name to have been from an inscription in the *Fasti Sodalium Augustalium Claudialium* (C. I. L. vi. 1984). M. Occione thinks the original name was Silius, and that he was adopted by a Tiberius Catus. At the same time he mentions other views in his instructive *Proemio*, pp. x. xi.

The Latin text of the poem faces the Italian translation. It is very difficult for a foreigner to pronounce on the merits of the latter, but the verdict of his countrymen may be accepted as conclusive in its favour. For Silius is not an interesting poet, except here and there; and the large size and costly get-up of the two handsomely printed octavos would never have reached a second edition if the work did not stand on merits of its own. So far as I can judge, it is tolerably close to the Latin, but with enough variation in the diction and forms of expression to relieve the monotony of the original. A fair specimen is the well-known passage describing Ennius fighting as a soldier in the Roman army, xii. 393 sqq.:

Dalla vetusta origine disceso  
Di re Messapo, nelle prime file  
Ennio pugnava, della lazia vite  
Onorato la destra. Era ei venuto  
Dalla rozza Calabria e nell' antica  
Rudia era nato, in Rudia ora soltanto  
Pel suo figlio nomata. Or egli (pari  
Al tracio vate che, deposto il plettro,  
Quando furon da Cizico assalite  
Le navi d'Argo, rodopee siette  
Acre lanciava) per la molta strage  
Che facea de' nemici e l' indomato  
Bellico ardore, si pareva fra tutti  
Maraviglioso. Il vide Ostò e d'un tratto,  
Gloria immortale sperando, ove togliesse  
Quel flagello dal campo, un' asta avventa  
Gagliardamente. Ma lo sforzo vano  
Derise Apollo su le nubi assiso,  
E sviando lo stral lunge nell' aure.  
—Troppo, dice o garzon, oh! troppo osasti,  
Ebbio di speme. Questo capo è sacro,  
E dolce cura delle Muse; è un vate  
Dignò di Apollo. In nobil carne ei primo  
Dirà l'itale guerre, e a cielo i duci  
Leverà col suo canto. L'Elicon  
Risonare ei farà di lazzi modi,  
Non in fama secondo e non in merto  
Al veglio d'Ascara.

ROBINSON ELLIS.

**De Hygini Memoria Scholliis in Ciceronis  
Aratum Harleianis servata.** Scripsit G.  
KAUFFMANN. Breslau, 1888. 3 Mk. 60.

THIS is one of the dissertations contained in the third volume of the *Breslauer Philologische Abhandlungen*. In the British Museum there are two MSS., Harl. 647 of cent. ix.-x., Cotton, Tib. 13, 5 of cent. xi., in which vv. 1-226 of Cicero's *Aratea* are illustrated by figures of twenty-four constellations, and Latin Scholia explanatory of each. Both MSS. are well known, owing to the minute account of them, especially of the pictures (which in the former MS. are, where perfect, of great beauty) given by Ottley in the *Archaeologia*, xxvi. pp. 145 sqq. Kauffmann's object is to present in an exact form the Latin Scholia as given by both MSS., to which he adds fragments



belonging to the same body of Scholia, copied in the fifteenth century by Cyriac of Ancona, the famous and much defamed collector of inscriptions, from a MS. in the chapter library of Vercelli. This MS. is now lost; but the additions which the discovery of Cyriac's apograph by Reifferscheid enable us to make to the two former MSS. are, though small, worth having. All alike coincide closely with the *Astronomia* of Hyginus, the variations of which, most exactly drawn from a very considerable number of MSS., are given with the variants of the three codices of the Scholia above described *A* (Harl.), *K* (Cotton), *C* (Vercelli).

The work is evidently done with great care, and forms an important pendant to the Scholia on the *Aratea* of Germanicus, edited by Breysig in 1867. In particular the errors of writing committed by the

scribe of *A* (it is in capitals), are classified and will be found a useful contribution to the critical study of palaeography. The Scholia themselves are also not without value. Thus p. ix. in the Scholion on *Lyra*, the words '*quod initio a Mercurio facta de testudine Orpheo est tradita, qui Calliopes et Oeagri erat filius eius rei maxime studiosus*,' are the best illustration which I know of the meaning of *heredem* in Manil. v, 325, 6.

*Nunc surgente Lyra testudinis enatat undis  
Forma per heredem tantum post fata sonantis.*

Again, the accusative *Adonium* = *Adonim*, as well as the construction *subpositus manu sinistra*, pp. xi. xiv., may be thought to justify my reading in Catull. xxix. 8, lxvii. 32.

ROBINSON ELLIS.

## NOTES.

THE JOINT UNDIVIDED FAMILY AT ATHENS.—In an article on 'Kin and Custom' in No. 31 of the *Journal of Philology*, Mr. F. B. Jevons brings forward some instances of the existence of the Joint Undivided Family at Athens. The instances he brings forward are three, taken respectively from the speech against Leochares, that of Aeschines against Timarchus (§ 102) and that of Isaeus on the estate of Philoctemon. Of these the first is that on which he lays the greatest stress; and it seems worth while to point out that owing to one or two oversights he has overstated the evidence here afforded. 'In this case,' says Mr. Jevons (p. 102), 'Euthymachus had three sons, who on the death of their father continued to live on the joint undivided property. Eventually one of them died, and the remaining two continued to live on the undivided estate.' So far there is nothing to note, save that one step in the story has been omitted, namely that besides three sons (Midylides, Archippus and Archiades) Euthymachus also left a daughter (Archidice), and that this daughter was, after the father's death, given in marriage and dowered by her surviving brothers, Midylides and Archiades (§§ 9 and 17). Mr. Jevons proceeds: 'Then one of them (the brothers) married, brought home his wife, and still the two brothers, the wife, and the child by the marriage continued to live in one joint undivided family, even till the daughter was old enough to be offered in marriage by her father to her uncle. The offer was declined, and the family continued to live together till the death of the old bachelor.' Well, not exactly; the speaker expressly says that, though the bachelor Archiades was willing that the property should remain undivided (thus securing the object of the proposed marriage), he remained living by himself in Salamis (ἀλλὰ καὶ τὴν οὐσίαν ἀνέμεινον διὰ ταῦτα συγχωρήσας εἶναι φέκε καὶ αὐτὸν ἐν τῇ Σαλαμῶνι). What follows in Mr. Jevons's article is remarkable. 'Here I wish to note in passing that the daughter was considered to be and is called by Demosthenes (§ 17) the joint daughter of both brothers; and that she was given in marriage eventually and dowered by both brothers jointly (ἐκδιδόσας τὴν ἀδελφὴν τὴν ἐαυτῶν δ' Μειδυλίδης καὶ δ' Ἀρχιδάδης). Mr. Jevons, apparently confusing Archidice the sister of Midylides and Archiades with Clitomache the daughter of Midylides, has translated the words just quoted as if instead of ἀδελφὴν he had read θυγατέρα.

In fact this case, when properly represented, hardly brings before us any phenomena that might not be

found, springing from mere considerations of convenience, in most states of society. It might almost be assumed without direct evidence that there were cases at Athens where a married son lived under his father's roof, or a bachelor lived with his married brother and his wife.

That considerations of convenience had much to do with such arrangements where they occur appears pretty clearly from the facts alleged in Mr. Jevons's second instance, Aeschines against Timarchus, § 102; if indeed we are justified in accepting as facts the statements made in a speech of this kind. Here, we are told, there were three brothers who for some time after their father's death lived without dividing his property. Then one of the brothers dies, and one of the two survivors undertakes the administration of the whole estate. But why? Because the remaining surviving brother is blind and an invalid. Isaeus's speech on the estate of Philoctemon proves nothing whatever, as far as I can see, save that Euctemon, who survived all his sons, did not choose to divide up his property during his lifetime.

It deserves notice that the fact that a family estate is not broken up does not necessarily imply living under the same roof, as we see by the case of Archiades. One would be glad to know whether Athenian social life gives us any instance of two married sons living under the father's roof, or of two married brothers living together. Even such an arrangement as this *might* have its origin in considerations of convenience, though it may be granted that the presumption would be otherwise.

E. S. THOMPSON.

AESCH. Pers. 814:

κοῦδέπω κακῶν  
κρητὶς ὑπεστίει ἀλλ' εἴ' ἐκπαίδευεται.

There are two main lines of interpretation of the above, which differ according to the meaning attached to *κρητὶς*.

1. The metaphor is from a building. 'Nor is the basement course yet laid of their woes but still the edifice is being reared.' The objections to this are:

a. The violent change of metaphor involved in the word *ἐκπαίδευεται* which could not really be applied to a building.

b. It is absurd to make Darius say that the miseries of the Persians are only beginning after Plataea.

B B

2. L. and S. give for κρηπίς the sense 'base' or bottom. Joining to this the probable correction ἐκπιδύεται, we get a metaphor from a spring. The Persians have not yet got to the bottom of their woes, but still the fount gushes over. But no sense can be given in this case to ὑπεστι. Allowing that κρηπίς may be used of a slab under a well, the slab must be said ὑπείναι whether the well be full or empty.

I propose therefore to read

κούδ' ἔπω κακῶν  
κρηπίς ἔπεστιν ἄλλ' ἔτ' ἐκπιδύεται.

κρηπίς is to be taken in the sense of 'dam' as in Hdt. I. 185, II. 170: and the passage will translate:—'A dam is not yet set to the stream of our woes but still it overflows.' The metaphor is thus continuous and clear.

Further it is highly probable that a scribe only knowing κρηπίς in its common sense would attach no sense to ἔπεστιν in this context; that he could find sense in the verb ὑπεστιν is clear from the fact that many commentators have done so. Once this corruption had crept into the text the word ἐκπιδύεται, which was at least rare, would lose all significance and it was presumably replaced by its nearest equivalent in form, the unintelligible ἐκπιδεύεται.

S. L. GWYNN.

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EURIPIDES, *Bacchae*.

Lines 235—6 (Kirchhoff).

ξανθοῖσι βοστρύχοισιν εὐδομοῖς κομῶν  
οἰνωπὸς, ὕσσοις χάριτας Ἀφροδίτης ἔχων.

εὐδομοῖς κομῶν is Badham's emendation of the MS. εὐδομον κόμην; οἰνωπὸς Barnes' emendation of οἰνωπὰ τ (C) or οἰνωπὰς τ (B). B. has also ὕσσοις.

With less change, keeping the MS. εὐδομον κόμην of 235, we might read

ξανθοῖσι βοστρύχοισιν, εὐδομον κόμην  
ΟΙΝΩΙ ΓΑΝΩΘΕΙΣ, χάριτας Ἀφροδίτης ἔχων.

γανωθεῖς is explained by Hesychius as λαμπρυνθεῖς. Lines 260—2.

γυναῖξ γάρ

[ἔπου βότρυος ἐν δαίτ' ἰγίνεται γάνος]  
οὐχ ὕγιες οὐδὲν ἔτι λέγω τῶν ὀργίων.

The bracketed line appears otiose here, and has a suspicious similarity to lines 382-3, as Prof. Tyrrell has remarked. If, omitting it, for ΕΤΙΛΕΓΩ of 262 we read ΕΠΛΑΣΩ (cf. πλασταῖσι βακχελαῖσιν of line 218), we get a more directly continuous reference to Tiresias: and supposing ἐπλάσω corrupted into ἔτι λέγω, the ἔτι may account for the insertion of the previous line ἔπου βότρυος κ.τ.λ.

The sense will then be 'No healthful matter is it for women, that thou, for thine own ends, hast falsely devised in these rites.'

Lines 270—1.

θρασὺς τε δυνατός καὶ λέγειν οἶός τ' ἀνὴρ  
κακὸς πολίτης γίγνεται, νουν οὐκ ἔχων.

That line 270, even admitting τε as simply connective, is awkward in expression will be generally conceded. δὲ for τε is an obvious emendation: and the lines might be read:—

θρασὺς δὲ, δυνατός ΚΑΚΟΛΟΓΕΙΝ ΟΠΟΙ'

ΑΝ ΗΙ

κακὸς πολίτης γίγνεται.

'One that is rashly bold, that can speak evil of all matters whatsoever they be, is found an evil citizen.'

Line 278.

δ' ἦλθεν ἐπὶ τὰντίπαλον, δ' Σεμέλης γόνος.

If we read δ' ἦλθεν here, there is no need of further change.

SOPHOCLES, *Ajax*.

Line 112 (Dindorf).

χαίρειν, Ἀθάνα, τέλλ' ἐγὼ σ' ἐφίεμαι.

None of the explanations of χαίρειν are quite convincing. L. has ἐγώ γεσ. This might suggest the reading:—

χαίρων Ἀθάνα τέλλ' ἔγωγ' ἐφίεμαι.

'Gladly in all things else does Ajax yield to Athens.'

ALFRED GOODWIN.

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SOPH. *Phil.* 344, δις τ' Ὀδυσσεὺς καὶ τροφεὶς τοῦμοῦ πατρός. I would suggest αὐτός instead of δις. Neoptolemus would thus say, 'there came to fetch me this very Ulysses and my father's tutor.' The palaeographical difference between ΔΙΟΣ and Α[Υ]ΤΟΣ is very small.

SOPH. *Phil.* 348 f., οὐ πολλὸν χρόνον μ' ἐπέσχον μὴ οὐχὶ ναυστολεῖν ταχύ. Sophocles most likely wrote ταχύν and not ταχύ. Cf. v. 528, ὁρμάσθω ταχύς: 1080, ὁρμάσθαι ταχεῖς.

ALEX. PALLIS.

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THUC. iv. 98.—τούτων τὰ ἱερὰ ἀεὶ γίγνεσθαι, τρόποις θεραπεύόμενα οὐς ἂν πρὸς τοῖς εἰωθόσι καὶ δύνωνται. [The Athenians at Delium.] The sense obviously is: the temples belong to the conquerors (τούτων), if only they take care of them in the established and customary manner. But πρὸς τοῖς εἰ. gives a different sense: 'if only they honour them with whatever additions they can make to the customary ritual.' This is adopted by the last editors, Messrs. Barton and Chavasse (p. 120—1), but the idea of 'additions' seems quite at variance with the context, however true it is that the Athenians prided themselves on piety. The required sense is given by Stahl and Classen's πρὸ τοῦ for πρὸς τοῖς, but here the cause of the MS. corruption is not very plain. Perhaps πρὸς τοῖς is a miswriting of τρόποις, either intentionally repeated in the relative clause (though this is harsh here), or unintentionally slipped in from the preceding τρόποις.

F. HAVERFIELD.

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DEM. *Mid.* p. 555, § 35d.

δόνα λόγον καὶ ὑποσχόντα κρίσιν περὶ ὧν ἂν τις ἐγκαλῇ, τότ' ἀμύνεσθαι τοὺς ἀδικῶντας ἐφ' αὐτὸν ἐλθόντας χρὴ, καὶ τότ' ἂν ἀδικούντας ὁρᾷ τις οὐ προαναπαύειν, οὐδ' ἐπάγων αἰτίας ψευδεῖς ἀκριτον ζητεῖν ἀποφεύγειν, οὐδ' ἐπὶ τῇ δίδόνῃ δικῇ ἀσχαλλεῖν, ἀλλὰ μὴ ποιεῖν ἐξ ἀρχῆς ἀσελγὲς μὴδέν.

Kennedy translates: When a man has answered and stood his trial upon the charges against him, then may he avenge himself on those who attacked him wrongfully; and even then, when he sees them committing wrong, he is not to snatch them out of the way beforehand, not seek by false accusations to escape from his own trial; nor ought he to be vexed at suffering punishment, but careful from the beginning not to misbehave himself.

The editors appear to acquiesce in this interpretation in the main, but there is surely no sense in it. Looking at the sentence as a whole, must we not conclude that Demosthenes meant to say that, whether the accusation is just or unjust, the accused should equally submit himself to a trial? If he is unjustly accused, he can after answering the charge retaliate on his accusers; if on the other hand he is guilty, he ought not to seek to evade justice by bringing countercharges against his accusers, but quietly submit to punishment.

But some alteration of the Greek is necessary to get this sense out of it. That in any view of the meaning there are difficulties has been generally recognised. The use of *τις*, applying first to the accuser and then to the accused, is admittedly awkward. A. Buttman proposed *αὐτοῖς* instead of the second. The *ὅρξ* is another difficulty. In Kennedy's version the word, so it seems from a note, is to be emphasized, and to be taken as pointing to ocular as against mere hearsay evidence. Schäfer makes it mean 'si iniuria adeo manifesta sit, ut pateat oculis,' and A. Buttman 'et tum quidem cum iniuste se accusantes illos videt scilicet secundum sententiam a iudicibus pronuntiatam.' Weil, to do away with the double difficulty of *τις* and *ὅρξ*, proposed *ἀν δίκουντας φωράσγς*. 'Δίκουντα σ' ὅρξ τις might occur to one in passing; that would make sense; but the *σ* might be questionable, and the leading MS. S has *ἀδίκουντα*; the awkward *ὅρξ* would remain. Weil's *φωράσγς* on the other hand, though otherwise desirable, does not improve upon the ordinary interpretation. Perhaps a modification would remove all difficulties; *ἀν δίκουντα φωρξ τις*. In this case the *τότε* and the *καὶ τότε* are not coordinate but alternative, the meaning of the second *τότε* being defined by the following *ἀν δίκουντα φωρξ τις*.

M. C. T.

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#### NOTES ON THE 'NICOMACHEAN ETHICS.' II.

1117 a, 13. *διὰ τὸ οἰεσθαι... μὴδὲν ἀντιπαθεῖν*. Surely *μὴδὲν <ἀν> ἀντιπαθεῖν*. Aspasius has *μὴδὲν ἀν παθεῖν*.

1141 a, 25. *τὸ γὰρ περὶ [αὐτὸν] ἕκαστα τὸ εὖ θεωροῦν φαίνεται εἶναι φρόνιμον καὶ τοῦτο ἐπιτρέψαι αὐτόν*. We cannot retain both *αὐτόν* and *τὸ*, and *αὐτόν* is the more likely of the two to be a gloss, suggested perhaps by 1142 a, 1. We get a very good sense by omitting it and keeping closely to the MSS. viz. 'The creature which sees the good of each class of animals (*ἕκαστα* sc. τὰ ζῷα) would be called wise and to its care would that class be entrusted.'

1144 a, 26. *αὐτῶν*. Surely *αὐτοῦ* sc. τοῦ σκοποῦ.

1145 b, 1. *ἐκατέραν*. Perhaps *ἐκατέρας*, 'each of these two series of *ἔξεις*.'

1157 b, 36. *τῷ ἡδέι*. Sus. still keeps to this reading though dissatisfied with it. But *εἶδει* which is the reading of L<sup>b</sup> and Vet. Int. gives a perfectly good sense. It refers to the requirement that the highest type of *φιλία* should be *ἀμοιβάς*, which it is, as is said just below (1158 a, 18), *ὅταν ταῦτ' ὅπ' ἀμφοῖν γίνηται*. Cf. also 1156 b, 34, 1157 a, 4 and contrast the *ἀνομιμαίς* *φιλίας* of 1163 b, 32.

1162 b, 23. *φιλίας*. Should we not adopt the reading of all MSS. but K<sup>b</sup>, *ὠφελείας*? Only *ἡθικὴ ὠφέλεια* can be called *φιλία*. Even the 'more liberal' form of *νομική* is not *φιλία*, but only has one point in common with it (*φιλικὸν δὲ τὴν ἀναβολὴν ἔχει*).

JOHN BURNET.

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LIDDELL AND SCOTT'S GREEK LEXICON: *Corrigenda*.

*ἀεί* (l. 10), Thuc. 4, 68.—*γενόμενος*, read *γινόμενος*. *ἀέξω* (l. 11), *Il.* 6, 261.—*θύμυς* (*ἀέξει*), read *ὄλως*, and compare *κάμνω* II., where the quotation is correctly given.

*ἀνεπίξεστος*, in the quotation from Hes. *Op.* 746 (according to Götting's transposition), read *ἀνεπίξεστων* instead of *ἀνεπιρρέκτων*. But reference should be made to Bergk, *P. L. G.* 1036 (note on Anacr. 109), who retains *ἀνεπιρρέκτων*, but explains it as 'uncoloured,' 'unpainted,' instead of 'undedicated' as I. and S.

*ἀξίω* II. 2, Hdt. 2, 162.—*ἐλθεῖν*, read *λέναι*.

*Βοηρόμος*.—L. and S. represent this as = *βουνόμος*; but *ἀγέλαι βουνόμοι* (which is all that is given under the parox. form) is quite a different thing. In Theoc. 20, 41 *παῖδα βοηρόμον = βουκόλον*.

*γαλαθηνός*.—The application of this word to *βρέφη* is only supported by 'Clearch. ap. Ath.'; but Theoc. 24, 31 should be added.

*δέ* I. 1.—*ἐλευθερώσει δέ*, Thuc. 4, 86, read 85.

*ἐλικρινής* II. Plat. *Menc.* 245 D.—*διὰ τὸ εἶλ.*, read *διὰ τὸ εἶλ.*

*εἰμί* IV.—*εἰσιν οἱ*, Lat. *sunt qui*, read *εἰσιν οἱ*.

*εἰς* II. 1.—(cf. *εἰκοσε*), read *εἰσόκε*.

*ἐκ* B.—'may follow its case,' v. 1, 5, omit v.

*ἐξάμηνος*—*ἐξαμήνου σίτος* is cited from Xen., but the passage is not accurately given. The quotation should be Xen. *Hell.* 3, 4, 3.

*ἐξαπλεκυς*—in two citations from Polyb. the breathing is wrong, the *lenis* being substituted for the *asper*.

*ἐριδαίνω*.—*Od.* 2, 206, 'ἐρ. ye strive,' read *ως*, as the form used is *ἐριδαίνωμεν*.

*ειορκέω*.—Xen. *Hell.* 1, 7, 26, read 25.

*ἡμιτάλαντον*.—Hdt. 1, 50, *τρία ἡμιτάλαντα*: but these words do not occur there; Hdt. has *τρίτον ἡμιτάλαντον*.

*ἱστοριογράφος*.—Diod. 1, 9, read Diod.

*καταβάλλω*.—II. 8, Eur. *Hec.* 164, *οἶτον*, the usual reading is *οἰκτον* (cf. Paley, Tauchnitz text, &c.).

*λύκος*.—no reference is given, only 'dub. in Hesych.'; but reference should be made to Arist. *Hist. An.* 9, 24, 6, who uses *λύκος* (*λύκιος*?) in this sense.

*μήλωψ*, 'cf. *αἰθώψ*,' read *αἰθώψ*.

*νηκτός*.—*Anth.* P. 4, 196, read 6, 4, 3.

*ῥσος* V. 2. 'ῥσφ with Com. when followed by another, Com. with *τοσοῦτ'*, omit comma after 'another.'

*πασυδί*.—*π. βοηθεῖν* is quoted from Xen. *Hell.* 4, 4, 9; but the reading is *πασυδία βοηθοῦντες*. The same passage is quoted (this time correctly) under *πασυδίη*.

*πήγνυμι* III.—Theoc. 23, 31 (*χθάν*), read (*χών*).

*σπλάγχχον*.—(*viscera thoracis*), read *thoracis*: 2 'distinguished from the *ἔντεραν*, read *ἔντερα*.

*στέφω* II. *ἔσπεψαι τὰ Ὀλύμπια*, Luc. *Musc. Enc.* 13 read *Merc. Cond.* (the *Muscae Encomium* has only 12 §§).

*συκοφάντης*—the important passage in Lys. 7, 20, ought to have been cited, where it is implied that the false accuser is also a gainer by his accusation | *οὐκ ἂν ἐδόκει εἶναι συκοφάντης, εἰ δὲ κερδαίνειν ἐβούλου, &c.*

Plat. *Rep.* 340, D should have been cited for the meaning 'a quibbler.' cf. *συκοφαντέω* II. L. and S. omit this latter sense of the noun altogether, though it is as certain as that of the verb.

*τις* II. 2.—*μηδένες τινές*, Xen. *Hell.* 1, 5, 9; read *μηδὲ οὔτινες*, which is the received text.

*τόξευμα*.—Xen. *Cyr.* 1, 4, 23, *εἰς τ. ἐξικνεῖσθαι*, read *ἀφικνεῖσθαι*: cf. *ἀφικνέομαι* I, 4, where the passage is cited, though the prep. is wrongly given as *ἐς*.

B B 2

ἐπόγλανκος, 'cf. γλαυκός,' read γλαυκός.  
Περσεφόνη, Eur. *Hel.* 174, read 175, comparing  
given. Soph. *Ant.* 894. (Wunder) has form Περσέ-  
φασσα, which should be here noted.

χολή 3.—Ar. *Lys.* 464, ἡ δοκεῖς γυναιξίν οὐ χολήν  
ἐνεῖναι, read ἡ γ. οὐκ οἶσι χ. ἐ. (So Bergk, Bothe,  
Brunck and Blaydes).

ψάδαν, 'a common Aegyptian unguent,' read  
Egyptian, comparing Αἰγύπτιος, where the word is  
spelt without the A.

ἄριμος, *Geop.* 9, 9, 6, καῖρος ὅρ. : but καῖρος = the  
thrums in the loom ; read καίρος.

LANCELOT D. DOWDALL.

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CATULL. XI. 11. (See *Classical Review*, July, p.  
293).

In the line to be emended,

Gallicum Rhenum horribiles ulti-  
(or horribilesque)  
mosque Britannos,

perhaps salēm might be easier than Munro's salum.  
If the words stood thus in the MS.

horribilē salē ultimosque

alē before ult may have fallen out or the double lē  
may have led to a slip.

T.

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LIVY I. 32, 12.—*fieri solitum ut fetialis hastam  
ferratam aut sanguineam praecustam ad fines eorum  
ferret.*

The difficulties of this passage have been pointed  
out by Madvig, *Emend. Liv.* p. 46. He suggests,  
though not very confidently, that we should trans-  
pose *praecustam* and *sanguineam*, thus making  
*sanguineam* (in the sense of *cruentam*) go with both ;  
but is inclined to think *sanguineam* is one of the  
'codicis archetypi additamenta.' The transposition  
has been accepted by H. J. Müller in the 7th edition  
of Weissenborn (1879), but is not very satisfactory  
and the required order is rather '*hastam sanguineam  
ferratam aut praecustam.*' Moritz. Müller (ed. 2.  
1888) keeps the MS. reading. That *sanguineam*  
is appropriate enough appears from passages in Dio  
Cass. (71, 33), ταῦτά τε εἰπὼν καὶ τὸ δόρυ τὸ αἱματώδες  
παρὰ τῷ Ἐννεΐῳ ἐς τὸ πολέμιον δὴ χωρίον... ἀκοντίσας  
ἐξωμήθη. [But is this of the fetal at all ?] and  
Amm. Marcell. (19, 2, 7), vixque ubi Grumbates  
hastam infectam sanguine ritu patrio nostrique more  
consecerat fetialis, omnis exercitus concrepans involat  
in muros. All difficulties will disappear if we can  
read *sanguine praecinctam* for *sanguineam praecustam*.  
It is true that *praecinctus* is apparently not found in  
any classical author, but it has abundant analogy  
in its favour. For *ungere* used of blood, cf. Hor. *C.*  
2, 1, 5, arma Nondum expiatis uncta cruoribus ;  
*Epod.* 5, 19, uncta turpis ova ranae sanguine ; and in  
a similar context Verg. *Aen.* 9, 773, quo non felicior  
alter Ungere tela manu ferrumque armare veneno.

[The above emendation was suggested by a member  
of my form at St. Paul's School, with whom I was  
reading the book.—CHR. COOKSON.]

Attractive as the above emendation is at first sight,  
I think there are difficulties in the way of our accept-  
ing it as what Livy actually wrote. (1) The opposi-  
tion of a blood-tipped to an iron-tipped spear does not  
seem very natural. All the evidence is in favour of  
the dipping in blood being required for the spear of

the fetalis in every case, irrespective of its material.  
(2) We know that the *praecusta sudis* (Caesar, *B. G.* 5.  
40, Verg. *Aen.* 7, 524 with notes) was a rude weapon  
used by the Roman soldier even in the time of Caesar.  
We may assume that it was in more common use in  
early times and would therefore be specified in the  
ancient formula for the proceedings of the fetalis.  
If any change is needed in Madvig's emendation, I  
should prefer to read *sanguine tinctam* or *unctam* for  
*sanguineam*.

J. B. M.

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CICERO. *Pro Cluentio* § 180.—'Cum exsecutio illa  
fundi in armario animaduertetur, quae rebant homi-  
nes quoniam modo fieri potuisset, quidam ex amicis  
Sassiae recordatus est se nuper in auctione quadam  
uidisse in rebus minutis aduncam ex omni parte den-  
tatam et tortuosam unire serrulam, qua illud potuisset  
ita circumsecari uideretur.'

The construction of this saw has puzzled Mr. Davies,  
whose doubts have apparently communicated them-  
selves to Mr. Fausset. Neither has properly appre-  
ciated that the instrument in question being a bur-  
glar's tool naturally does not occur in the ordinary  
carpenter's repertory. I believe that the saw was a  
round saw shaped like a tea-cup inverted, which  
worked on the bottom of the chest by means of a  
handle moving on the principle of a brace and-bit.  
The words *aduncam* etc. I translate, 'a curved saw  
with teeth all round and twisted'; *tortuosam* is  
equivalent to and a repetition of *aduncam*, for Cicero  
loves to use two nearly identical adjectives to define  
the idea more clearly. The figure subjoined will show  
what I mean.



S. G. OWEN.

OVID, *Fast.* iv. 848.—'sicque meos muros transeat  
hostis' ait. Madvig on *de Fin.* v. 40 and Haupt  
*Opusc.* iii. 510 show that the Romans as a rule avoided  
such cacophonies as *sicque*, *hicque*, *nuncque*. Haupt  
allows the line in question because *-que* is not part of  
the sentence introduced by *sic* ; but as *-que* is neces-  
sarily enclitic this seems to be hardly satisfactory.  
Either then the canon breaks down, or, as I believe  
rather, we should emend this line reading *sique*, and  
explain the proposition as an aposiopesis, 'if an enemy  
were to cross my walls (let him perish in the same  
way).'

S. G. OWEN.

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Dr. MORGAN'S NOTE ON PERS. *Sat.* II. 20 (*Clas. Rev.*  
iii. p. 10).—It is difficult to see why *quis* = *uter* should  
not be completely and cogently exhibited in an in-  
direct question, and what is the difference between an  
indirect question and 'a direct question in indirect  
form.' Dr. Morgan's citation is only an indirect  
'deliberative' or 'dubitative' question ; but Juv.  
viii. 196, *quid satius* is direct, and keeps the com-  
parative degree. Of course *quis* = *uter* is only the  
reversion to the general, and invites easy illustra-  
tion. So far as I have observed, only Gildersleeve  
(*Lat. Gr.* 315, R.) records it, in his note to Caes.  
*B. G.* v. 44, *quinam anteferretrur*. As has been  
pointed out, the English *which* has superseded *whether*  
in this use.

CASKIE HARRISON.  
Brooklyn.



## IN A YEAR.

## I.

Never any more  
While I live,  
Need I hope to see his face  
As before.  
Once his love grown chill,  
Mine may strive—  
Bitterly we re-embrace,  
Single still.

## II.

Was it something said,  
Something done,  
Vexed him? Was it touch of hand,  
Turn of head?  
Strange! that very way  
Love begun:  
I as little understand  
Love's decay.

## III.

When I sewed or drew,  
I recall  
How he looked as if I sung,  
—Sweetly too.  
If I spoke a word,  
First of all  
Up his cheek the colour sprung,  
Then he heard.

## IV.

Sitting by my side,  
At my feet,  
So he breathed the air I breathed,  
Satisfied!  
I too, at love's brim  
Touched the sweet:  
I would die if death bequeathed  
Sweet to him.

## V.

'Speak, I love thee best!'  
He exclaimed.  
'Let thy love my own foretell,'  
I confessed:  
'Clasp my heart on thine,  
'Now unblamed,  
'Since upon thy soul as well  
'Hange mine!'

## ΚΟΡΟΣ.

Οὐκέτι μοι σθένος ἐλπίς, ἔως βίος ἔμπεδος ἔσται,  
εὐφρον' ὅπως τὸ πάροισ' ὅμματ' ἐρώντος ἰδεῖν.  
σοὶ γὰρ ἔρως ἀπόλωλε· μάτην πειρώμεθα· πικρὸν  
ἄγκαθεν ἐξεῦχθαι κηρὶ διεσταότας.

τοῦ δ' ἔνεκ' ὠργίσθης; λόγῳ ἤμπλακον ἢ καὶ ἔργῳ;  
μῶν κεφαλὴν στρέψας ἢ χερὸς ἀψαμένη;  
θαῦμα μὲν, ἀλλὰ τοιάδ' ἀρχὴ πάρος ἔπλετ' ἔρωτος·  
θαῦμα τόδ' οὐχ ἦσσαν, πῶς ἄρ' ὄλωλεν ἔρως.

πολλὰ δ' ὑφαινούσάν με θεώμενος, εἴτε νέουσιν,  
ἄδούσης ἐδόκεις τερπνὸν ἀκηκοέναι.  
εἰ δὲ προσανδρῆν σὲ λόγῳ ποτέ, πρῶτα παρειῶς  
αἶμ' ἐρυθαινομένης ἔφλεγε, κατ' ἔκλυες.

εἴτε χαμαὶ πρὸ ποδῶν παρέκεις, εἴτ' ἀντίος ἴζου,  
εἰ ταῦτο μετέχοις ἀέρος, εἶχεσ' ἅπαν.  
καὶ γὰρ ἐμοὶ γλυκὺς ἦκεν ἔρως· κἂν κέρδος ὀλέσθαι  
ἡγεόμεν, εἰ σοὶ χάρμα θανούσ' ἔλιπον.

Δέξαι μ', ὦ τριπόθητ', ἠὔχον, δέξαι τὸν ἐρώντα·

Δέξομαι, ἀντηνύδων, κἀμὲ γὰρ ἔσχεν ἔρως.

Ἀμπεχ', ἐφην, χεῖρεσσιν ἐμὸν δέμας, ἄμπεχε χαίρων,

ἴσα γὰρ ἀμφοτέροι συνδεδέμεσθα πόθῳ.

## VI.

Was it wrong to own,  
Being truth?  
Why should all the giving prove  
His alone?  
I had wealth and ease,  
Beauty, youth—  
Since my lover gave me love,  
I gave these.

## VII.

That was all I meant,  
—To be just,  
And the passion I had raised,  
To content.  
Since he chose to change  
Gold for dust,  
If I gave him what he praised  
Was it strange?

## VIII.

Would he loved me yet,  
On and on,  
While I found some way undreamed  
—Paid my debt!  
Gave more life and more,  
Till, all gone,  
He should smile 'She never seemed  
'Mine before.

## IX.

'What—she felt the while,  
'Must I think?  
'Love's so different with us men,'  
He should smile.  
'Dying for my sake—  
'White and pink!  
'Can't we touch these bubbles then  
'But they break?'

## X.

Dear, the pang is brief,  
Do thy part,  
Have thy pleasure. How perplex  
Grows belief!  
Well, this cold clay clod  
Was man's heart.  
Crumble it—and what comes next?  
Is it God?

BROWNING.

οὐ γὰρ ἐχρῆν φανεροῦν τὸν ἐμὸν πόθον; οὐ γὰρ ἀληθῆ;

πάντ' ἐδίδως· καὶ μοι δῶρα προσῆκε πορεῖν.

χρήμασιν, ἀγλαΐῃ, κάλλει, νεότητι κεκάσμην

μόνος ἔρως πάντων ἄξιος ἀντιλαβεῖν.

τοῦδε γὰρ ἤμερον, σοὶ τὰνδ' ἀποδοῦναι,

καί σ' ἄσαι ποθέοντ', αἴτιος οὔσα πόθου.

εἰ δὲ σὺ τοῦ χρυσοῦ φαύλην κόνιν εἶλον ἀμοιβήν,

οὐ νέμεσις παρέχειν σοὶ τὰδ' ἐφιμενέω.

εἴθ' ἔτ' ἔρως σὲ κατέχευε διαμπερές, ὥς τινα τέχνην

εὔρον, ἀνεπίστως τ' ἀνταπέδωκα χάριν.

ὥς μᾶλλον σ' ἐφίλουν καὶ μᾶλλον ἔτ' ἄχρι τελευτῆς,

κάλεγες, ἢ πασῶν ἧδ' ἄρα πιστοτάτη.

εὐ δ' ἂν ἐπώκτειρές μ', οἷον κατετήκετο θυμός,

κἂν ἐγέλας· Οὔκουν ἀνδράσι τοῖος ἔρως.

ἢ δι' ἐμὲ φθίνει ἧδ', ὥρας τε μαραίνεται ἄνθος;

τοιᾷδ' ἂρ' ἦν ψάνσῃς οἴχεται, ἴσον ἀφρῶ.

φίλτατε, τλητὰ τέως· σὺ δὲ πρᾶσσο', εὐφραίνειο θυμῷ.

φροῦδα τὰ πίσθ'· οἷόν μ' εἶλεν ἀμηχανίῃ

βώλου ἀτεγκτότερος γέγονας κέαρ, ὅς μ' ἐφίλησας

τίπτ' ἀπατηθείσῃ λείπεται; ἄρα θεός;

Σ.

## OBITUARY.

## WILHELM STUEMUND.

PHILOLOGY has suffered a loss of the severest kind in the untimely death of Prof. Studemund, of the University of Breslau. For more than a year he had been grievously ill, and had had to submit to four serious operations: these were unsuccessful, the seat of the disease was found to lie beyond the reach of the surgeon's knife. His long-continued sufferings bore with a fortitude which excited the admiration and wonder of those who attended him. Up to the very week of his death, and in defiance of the most cruel pain, he was hard at work, from early morning till late in the evening, in order that as much as possible of the material which he had collected should be available for publication after his death. He was fully aware that death was only a question of time: after the first operation he said to an intimate friend '*Fuimus Troes*,' and, in reply to entreaties that he would spare himself, '*Der Tod wartet nicht*.' On the 8th of August he was released from his sufferings: the disease was found to have penetrated to the larynx and lungs.

Wilhelm Studemund was born July 3rd, 1843, at Stettin, and was the son of a wealthy man of business. His school education was received at the Marienstiftsgymnasium in his native town. He early showed an extraordinary gift for languages and music. At the age of seventeen he went to the University of Berlin, in order to study Germanic and Classical Philology: but it was at Halle, under the guidance of Bergk and Bernhardt, that his studies took definite shape. For his doctor's degree (1864) he wrote the dissertation *De Canticis Plautinis*, a remarkable work indeed for a young man of twenty-one: he at once took rank as a scholar of authority, and this piece of undergraduate work was generally recognized as the best treatise on the difficult question of the metres of the Plautine cantica until the publication of Spengel's *Reformvorschläge*, 1882. Soon after his degree he visited Italy, and in Milan formed the resolution of publishing a transcript of the celebrated palimpsest of Plautus in the Ambrosian Library, a MS. imperfectly collated by Cardinal Mai, and subsequently subjected to a more thorough examination by Ritschl and Schwarzmann. For twenty-four years Studemund kept this work in

hand, repeatedly visiting Italy to collate the MS. anew in doubtful passages and never being able to satisfy himself that he had exhausted all the resources at his command. Like so many other Plautine schemes, this work has been interrupted by death.

On his return from Italy Studemund 'habilitated' as Privat Dozent in Halle, and in 1868 received a call as Professor Extraordinarius to Würzburg. In 1870 he was transferred to the chair of philology at Greifswald; in 1872 to Strassburg, where he also undertook the direction of the 'Philologisches Seminar.' During the years 1879-86 he brought out his *Dissertationes Philologicae Argentoratenses* (eleven vols.), the result of work done partly in the Seminar, partly, under the direction of Schöll, in the 'Strassburger Institut für Alterthumswissenschaft.' In 1873 he published the results of work done by his pupils in the field of pre-classical Latin (*Studien auf dem Gebiete des archaischen Lateins*). In conjunction with Mommsen he brought out in the same year *Analecta Liviana*, and in 1874 an *Epistula Critica* on the subject of Fronto. In 1885 he received a call to the chair at Breslau, which is now vacated by his death. Studemund had a rare gift for teaching, and hundreds of students remember with gratitude the stimulus which they received in his class-rooms. On the twenty-fifth anniversary of his doctor's degree (Febr. 8th, 1889) a number of his pupils from Greifswald, Würzburg, Strassburg, and Breslau dedicated to him a volume of *Commentationes in honorem Gulielmi Studemund, quinque abhinc lustra summos in philosophia honores adepti*, a work of which I hope shortly to give some account in the *Classical Review*. Another work brought out by Studemund was the *Breslauer Philologische Abhandlungen*, which have now reached several volumes. He also produced a transcript of the palimpsests of Gaius and Fronto, and collated with extreme care a large number of other MSS., especially of the Greek grammarians and writers on music.

The readiness of Studemund's knowledge was extraordinary. He had early accustomed himself, in consequence of some ailment in the eyes, to impress firmly upon his memory whatever he read or heard read. His courtesy and generosity in putting his stores

of learning at the service of others were well known; I well remember the kindness with which he communicated to me in 1879 information about the readings of the Ambrosian MS., while I was preparing a critical apparatus to the *Captivi*. Studemund's services to scholarship received ample recognition: the Faculty of Laws of the University of Greifswald conferred on him an honorary degree; at the beginning of the present year he was created a 'Geheimer

Regierungsrath'; and just before his death the Berlin Academy of Sciences elected him a Corresponding Member. He died full of honour, and has left behind him a splendid example in the life of the scholar-hero.

Lofty designs must close in like effects:

Loftily lying,

Leave him—still loftier than the world suspects  
Living and dying.

E. A. SONNENSCHNEIN.

## ARCHAEOLOGY.

### THE CENTRAL SLAB OF THE E. PARTHENON FRIEZE.

THE figures of the boy with the peplos and the priest have been much discussed; the priestess and her two attendants have received less attention. The priestess faces the two attendants who each bear on their heads a four-legged stool or table. Dr. Waldstein, in his discussion of the slab (*Essays on the Art of Pheidias*, p. 243), points out a vase-painting by Exekias as evidence that the scenes depicted on this slab are 'not typical of any sacred religious function, but belong to the sphere of every-day life.' This has always seemed to me in the nature of the case highly improbable. May not a possible clue be found in Harpocration's explanation of the word *τραπεζοφόρος*? *Λυκούργος ἐν τῷ περὶ τῆς ἱερείας: ὅτι ἱεροσύνῃς ὀνομά ἐστιν ἡ τραπεζοφόρος: ὅτι αὐτὴ τε καὶ ἡ Κοσμὴ συνδιέπονται πάντα τῇ τῆς Ἀθηνᾶς ἱερείᾳ αὐτὸς τε ὁ ῥήτωρ ἐν τῷ αὐτῷ λόγῳ δεδήλωκε καὶ Ἰστρος ἐν γ' τῶν Ἀττικῶν συναγωγῶν.* I should like to call the two attendant priestesses *Τραπεζῶ* and *Κοσμῶ*, Table and Adornment. Istros, though not a contemporary, is a good early authority (latter part of third century B.C.), and he was writing of sacred matters already long established. His authority is confirmed incidentally by a third century B.C. inscription (*C.I.A.* ii. 374), unfortunately very mutilated, but in which there is undoubted mention of a *ἱέρεια* and a *τράπεζα*.

ἐπειδὴ δὲ [ῆ] ἱέρει-

[α τῆς Πολιάδος ἐπεμεληθῆ καλ]ῶς καὶ φιλοτίμ-  
[ως τῆς τε κοσμήσεως τῆς τρ]απέζης κατὰ τὰ  
[πάτρια, κ.τ.λ.]

A *κόσμησις τῆς τραπέζης* is, of course, for many gods a familiar ritual, but I do not think it has been suggested in connection

with the Panathenaic representation in the frieze. It gives to the slab a singular completeness. To the right hand the preparations for the sacrifice, to the left the preparations for the no less important sacrificial banquet. The scenes are two, but of one great sacrificial act. The passage, inscription, &c., bearing on the ceremony, are cited in Toeppfer's invaluable *Attische Genealogie*, in the chapter on the 'Eteoboutadae' (p. 122), but with no allusion to the frieze.

JANE E. HARRISON.

### THE FESTIVAL OF THE AIORA.

ALETIS and the swing-festival Aiora have long puzzled me. The women of Athens at a certain festival swung themselves, and the song was called Aletis because Erigone, in memory of whom they swung themselves, wandered in search of her father. Others said that Aletis was Persephone, and was called Aletis because when they were grinding (*ἀλοῦντες*) they offered her certain cakes. The story as it stands is the greatest possible nonsense, and only one thing is clear, that the Greeks themselves in later days did not know the meaning of their own festival. The author of the *Etymologicum Magnum* lets out, I think, the secret, though quite unintentionally. Discussing 'Ἀλῆτις, he suggests the Wanderer and the Grinder indifferently. Discussing the masculine form 'Ἀλείτης, with no reference to the story, he says: 'Ἀλείτης, σημαίνει τὸν ἁμαρτωλὸν καὶ ἄδικον . . . φάτο γὰρ τίσασθαι ἀλείτην καὶ λέγει ὁ Χοιροβοσκὸς εἰς τὴν ὀρθογραφίαν αὐτοῦ, ὅτι ἀνεφάνη τὸ ο ἐν τῷ ἀλοῦντι ὅπερ σημαίνει καὶ αὐτὸ τὸν ἁμαρτωλόν, κ.τ.λ. If 'Ἀλείτης why not 'Ἀλῆτις? Aletis is not the Wanderer but the piaculum. Dionysis is wroth, he must be appeased, some one must literally 'swing for it'; possibly a male victim. Aleites was driven



forth as *φάρμακος* beyond the borders of the land. This peculiar curse demanded a female as well as a male victim; Aletis the *προστροπαίον* was at first really hung, then simply swung to the vine-god. There was, as usual, a feast as well as a sacrifice, hence the Aiora was called *εὐδαιμων*. The Athenians of historical times found themselves in possession of a swing-festival vaguely known to be expiatory. Expiatory of what? they naturally asked. To the myth-making mind this was simple enough. Somebody had hanged themselves. That somebody was called Aletis (really *the guilty one*). But Aletis means also 'the wanderer,' hence the pretty, foolish story of the loving, wandering daughter and the faithful dog. Even that dog I suspect of being, as dogs often have been, a piaculum, though of course in Alexandrian days he was made into a star. Being feminine, I am convinced she was no more than the double of Aletis; she was certainly not the 'dazzler' as current etymology said; I dare not venture on etymology. I should incline to think she might be the 'waster' (*μαραίνω*).

JANE E. HARRISON.

#### ACQUISITIONS OF THE BRITISH MUSEUM.

1. A steatite seal of pyramidal form: on the base are engraved a lion and a fish.
2. A terracotta lamp, with relief representing a seated Faun drinking from a vase: on the foot is inscribed the potter's mark CCAN, C. Canu[leius].
3. Part of a large wooden wheel for raising water in a mine: and the copper axle of a similar wheel: both found in the ancient workings of the Rio Tinto mine in Spain.
4. *a.* Sard intaglio: head of a Maenad: good Graeco-Roman work: from Athens.
- b.* Two gold pendants: from Crete.
5. Bowl of reddish ware marbled with yellow streaks: in the centre is stamped the name of the potter, which from a comparison with other specimens found with it may be read CASSIVS; from Bordighera.
6. *a.* A series of objects found together at Calymna, viz.  
A large Bugelkanne of late Mycenaean ware, painted with the figure of a large cuttlefish: within its tentacles are a crab, birds, goats, porcupines, and other creatures.  
A steatite gem, 'Inselstein,' of lenticular form, engraved with the figure of a goat and two branches.  
Three spindlewhorls in terracotta.
- b.* An archaic terracotta vase in the form of a Sphinx, painted red with patterns in white: from Boeotia.
7. A flake of obsidian, found on the Akropolis at Athens.
8. Two archaic steatite gems, the one in form of a pyramid, the other engraved with a horseman: from Athens.
9. Two two-handled bowls with black figures, found

on the site of the temple of the Cabiri near Thebes (see *Athen. Mittheil.* xiii. pl. 2).

*a.* Obv. Centaur standing before two draped figures: rev. Pygmy pursuing a crane beside a vine.

*b.* Obv. a flute-player and two grotesque figures dancing, one of whom is on a trapeza and holds a wreath, the other dances with a tambourine: rev. vine branches.

10. Two terracotta statuettes from Tanagra, representing female figures; one holds a bird on her shoulder.

11. Marble bust of Faustina the Elder, found in the gardens of Sallust in Rome about two years ago. The Museum had hitherto no example of this portrait.

12. *a.* Onyx intaglio, fragmentary, but of the finest period: a youthful head wearing an ivy wreath.

*b.* Chalcedony intaglio: head of Cupid: from Ephesos.

13. *a.* Terracotta female figure reclining, and holding up a mirror in the right hand: on the drapery remains of red colour: from Myrina, a good example of the Myrina style, which is almost unrepresented in the Museum.

*b.* Sard intaglio: Fortuna with rudder and cornucopia: inscribed ΦΑΡΝΑΚΟΥ: from Amisus.

14. *a.* Agate scaraboid: bull: fine archaic work.

*b.* Three scarabs in green jasper: From Tharros in Sardinia, viz. i. Triton holding in either hand a fish; ii. similar; and iii. Hermes with fish.

*c.* A small terracotta vase with two lions and an ankh on the rim: from Tharros.

*d.* A pair of archaic gold earrings, terminating in calves' heads: from Odessa.

15. *a.* Terracotta antefixal ornament, from a roof tile or a vase, representing a Gorgon's head: glazed bucchero ware: from Tarentum.

*b.* Two garnet intaglios; from Syria.

*c.* Three gems from Italy, viz. cut scarab of banded onyx, a lion: scarab of onyx, serpent: cornelian intaglio, bull, inscribed MK.

*d.* Fourteen intaglios, of which twelve are inscribed.

*e.* Twenty-six intaglios, including some interesting subjects such as Cupid binding Psyche, the Ephesian Diana, the Knidian Aphrodite with Eros at her side.

16. An archaic terracotta model of a Greek war ship, from Corinth; in it are seated five warriors armed with shields: the central one seems to be playing flutes.

17. An Etruscan bronze, apparently part of the trappings of a horse.

CECIL SMITH.

GREEK COINS ACQUIRED BY THE BRITISH MUSEUM IN 1888.—During 1888 (Jan.—Dec.) the Department of Coins has acquired, chiefly by purchase, 455 coins of the Greek class, 10 of which are in gold and electrum, 217 in silver and 228 in bronze. A detailed description, illustrated by an autotype plate, of the most noteworthy of these specimens will be published by Mr. Warwick Wroth in the *Numismatic Chronicle* for 1889 (Part 3). The total 455 does not include the fine series of Graeco-Bactrian coins in the Cunningham Collection which was purchased last year with a special Parliamentary Grant.

Ἐφημερίς Ἀρχαιολογική. 1888; parts 1 and 2. Athens.

1. Pantazides: inscription from Dekeleia: a further publication of the *φαστικὸν ψήφισμα*, published August 31, 1888. 2. Philios: inscriptions from Eleusis (continued, Nos. 39-47). 3. Nikolaides: the house of Phrygian stone with an hundred and twenty columns which Hadrian erected for the Athenians: the passage of Pausanias which describes

this building has been wrongly interpreted: it has been excavated by the Archaeological Institute of Athens: plan. 4. Koumanoudes: a marble slab, found in the excavations near the Olympieion at Athens: it has a relief of the youthful Dionysos with his right arm passed over his head, his left arm passed round the neck of a boy, Staphylos or Ampelos: plate. 5. Lolling: Mikkiades and Archermos: discusses Six's rendering of the famous inscription and proposes a new one as follows:—

Μικκιάδης τὸς ἀγαλμα καλὸν [μ] ἀνέθηκε καὶ υἱὸς  
Ἀρχερμος (σ)ο[φ]ήρην Ἐκηβόλῳ ἐκτελέσαντες  
οἱ Χίοι, Μέλανος πατρώϊον ἔστυ νέμοντες.

6. Philios: wall paintings from an ancient house at Eleusis: he thinks the house was a public building of the time of Hadrian: the paintings are in fresco and represent a seated Zeus, animals, &c.: two plates. 7. Sophoules: sculptures from the Akropolis: publishes the head of a youth found two years ago: the head of a youth found some months ago: and the torso of an archaic running woman, which he compares with the Nike of Archermos: two plates, five cuts. 8. The same: a statue from the Akropolis of Samian work: plate.—C. S.

*The same.* 1888: parts 3 and 4. Athens.

1. Tsountas: emendations in ll. 15—56 of the Eleusis inscription published 'Εφ. 1888, p. 25. 2. The same: excavation of tombs at Mykenae: an account of the excavations in the necropolis, carried on by him from Oct. 87 to Oct. 88: fifty-two tombs in all were cleared, with very interesting results too long to be summarized here: a selection of the objects is given on three double plates and sixteen cuts: a fourth plate shows a series of forty-three engraved stones, 'Inselsteine,' which are fully described in the text. 3. Wolters: terracotta pinakes from Attika: as yet few examples are known of the pinax which was constructed for inserting in walls: he publishes the fragments of three: one of these has a b. f. inscription, . . . ος σῆμα τὸδ' ἐστὶ Ἀπελο: showing that this pinax (with others) decorated a tomb: plate. 4. Philios: fragments of pinakia and vases from Eleusis: one of these bears the name of a new vase painter (?) Euphiletos. 5. Tsountas: an account of the tomb παρὰ τὸ βασιλεῖ recently excavated by him. 6. Koumanoudes: a building of Roman period in Athens, and two inscriptions from it. C. S.

*Revue Archéologique.* November—December, 1888. Paris.

1. Salomon Reinach: first paper on the Gauls in ancient art: two woodcuts: double plate of the Ammendola sarcophagus in the Capitoline Museum. 2. René Cagnat: on the remains of the camp of the Legion III. Augusta at Lambaesis in Algeria: two woodcuts: plate with view of the north gate. 3. Berthelot suggests the derivation of bronze from *aes Brundisium* like copper from *aes Cyprium*. 4. Paul Monceaux: third paper on the eponymous magistrates of the Thessalian league; 197—27 B.C. 7. W. Helbig: on an inscription, *οἷτος τὸν δαμον ἔφα ποτερόν*, incised on a vase of about 300 B.C. found at Tarentum. 10. V. J. Vaillant: on a circular stamp with the letters CLBR [*Classis Britannica*] found at Boulogne. 15. R. Cagnat: fourth review of publications of Roman inscriptions; with general index to the four.—C. T.

*The same.* January—February 1889. Paris.

1. Cagnat: on the remains of the camp of the Legion III Augusta at Lambaesis in Algeria: two plates, the S. face of the Praetorium and plan of the same, and three cuts. 2. S. Reinach: the Gauls in ancient art, continued: list of statues which may be

referred to this subject; seven cuts. 3. Le Blant: some ancient monuments bearing on the treatment of criminals; one plate (the Pompeian fresco with the so-called judgment of Solomon), four cuts. 4. Potier: an oinochoe of the Louvre, signed by Amasis (*Meistersig.* p. 45 no. 5): suggests that the frequent occurrence of subjects with Athene and Herakles in vases of the Peisistratid period reflect an actual political movement of the time: plate and cut. 5. Deloche: rings and seals of the Merovingian period, continued: numerous cuts. 6. Monceaux: the eponymous magistrates of the Thessalian league, concluded: constitution under the Emperors (Augustus—Gallienus): summary of results. 7. Lebeque: the Mithraic bas-relief of Pesaro: argues that the inscription is false. 8. Baillet: the stele of Menschieh (*anc. Ptolemais*) recently acquired by the Boulak Museum; it records the building of a temple to Aesculapius and Hygieia under Trajan: and a paeon in honour of Aesculapius. 9. Mallet: the inscriptions of Naukratis: a review of the discussion on this subject and the points at issue between Gardner and Hirschfeld. 10. De Kersers: the monuments of the Department of Cher: History of Architecture in the Department. News. Bibliography. Review of epigraphical works relating to Roman antiquity, by M. Cagnat. C. S.

*The same.* March—April 1889. Paris.

1. Le Blant: some ancient monuments bearing on the treatment of criminals, continued: fourteen cuts. 2. De Vogüé: note on the necropolis of Carthage: on the hill (of S. Louis) generally supposed to be the site of Byrsa a large number of vases were found containing offerings, and (almost unique among Phoenician sites) burnt bones: most of the vases contained unburnt bones, either collected from tombs or of bodies buried in them. The smaller objects are of the usual Egyptian or Egyptising style, but include fragments of Greek pottery of the 4th and 5th cent. scratched with Phoenician graffiti, and it would seem that this was the primitive necropolis of Carthage. One tomb chamber was found intact, of which a full description is given. The necropolis of Gamart, which Beulé supposed to be that of Phoenician Carthage, is now shown to be that of the Jewish colony settled at Carthage under the Empire: four plates, twenty-seven cuts. 3. S. Reinach: the Gauls in ancient art, continued: a descriptive list of the sculptures, bronzes, etc., which illustrate this subject: one plate, fourteen cuts. 4. Mallet: the inscriptions of Naukratis, continued: he argues that certain signs were borrowed directly from the Egyptian, without the medium of Phoenician: draws a parallel with the Greeks in Egypt of to-day. The inscriptions in which these signs occur would thus represent the small minority who knew Egyptian: and the Abu Simbel inscription still remains the earliest known example of the typical Ionian alphabet. 5. Berger: the coins of Micipsa and the attributions of some other coins of Numidian princes. 6. Vaillant: the new Roman cippus of Boulogne-sur-Mer: monument to the children of Domitianus, a trierarch: in the first line is engraved a fish, probably not, as usually, a Christian emblem, but an indication of date. 7. Blanchet: ancient tesserae, theatrical and otherwise: descriptive list, with numerous cuts. 8. Drouin: the era of Yezdegerd and the Persian calendar. 9. De Kersers: the monuments of the Department of Cher, continued: history of Architecture in the Department. News. Bibliography. Review of epigraphical works relating to Roman antiquity, by M. Cagnat. C. S.

*Archäologisches Jahrbuch.* 1888: part 4. Berlin.

1. R. Borrmann: on the columnar pedestals for votive offerings of the Peisistratid period on the

Aeropolis: twenty-eight woodcuts. 2. F. Imhoof-Blumer: miscellaneous notes on Greek coins: plate. 3. A. Furtwängler: third paper on engraved gems with the signatures of artists; two plates. 4. J. Boehlau: on the Boeotian vases of about 600 B.C. and the bronzes found with them: plate: nearly fifty woodcuts. 5. E. Pernice: notes on the chest of Cypselus and the throne at Amyclae.—C.T.

*Revue Numismatique.* Deuxième trimestre, 1889.

J. Svoronos, 'Études sur la numismatique crétoise' (continued). *Allaria*. The tetradrachm attributed by Newton to *Allaria* (cp. Wroth, *Catal. Crete*, p. 7, Pl. II, 1) is assigned to *Laconia*. The attribution of M. Svoronos seems preferable. He states that specimens have never been found in *Crete* and points out that this tetradrachm differs in its weight-standard from the coins (drachma) that are indisputably of *Allaria*. *Apollonia*—*Camara*—*Cisamus*—*Dictynna*. The silver coins inscribed ΔΙΚΤΥΝΝΑ and hitherto attributed to *Crete in genere* are assigned, with probability, to the *Cretan town Dictynna*. The inscription relates to the town and not to the female figure (a mountain nymph) nursing the infant *Zeus*. '*Thalassa*'. Sestini's attribution of bronze coins to a place of this name is erroneous. The coins are however certainly *Cretan* and were doubtless struck at *Cydonia*.—*Eleutherna* &c.—*Phalasarna*—*Thene* or *Therapnae*. Svoronos attributes to one of these towns bronze coins

with obv. Female head r. (Artemis?) Rev. ☐. The object on the reverse Mr. Svoronos takes to be a letter—a form of θ, but it is not shown that this form occurs in *Cretan* inscriptions. A specimen in the *British Museum* has a pellet in each angle.—E. Drouin, 'Essai de déchiffrement des monnaies à légendes araméennes de la *Characène*' (Part I.).

WARWICK WROTH.

*Numismatische Zeitschrift.* Jan.—Dec. 1888.

Imhoof-Blumer, 'Coins of the *Kilbiani* in *Lydia*.'—A valuable paper. The coins hitherto published as reading ΠΕΡΓ and supposed to be of the *Kilbiani* from *Pergamon* are shown to have been mis-read.—F. Kenner, 'Roman gold bars with stamps.' A reprint, with modifications, of the writer's paper in the *Arch.-epigraph. Mittheil. aus Oesterreich* on the gold bars of the fourth century found at *Kraszna*, *Siebenbürgen* (See the *Class. Rev.* III. p. 142 and p. 186).

W. W.

*Annuaire de la Société française de Numismatique* March—April, 1889.

A. de Belfort, 'Essai de classification des tessères romaines en bronze' (to be continued). Describes *Imperial bronze tesserae* from *Augustus* to *Nero*, with obverse, Head of Emperor; reverse, numeral (in relief) within a wreath. The fullest list yet published.

W. W.

## SUMMARIES OF PERIODICALS.

*Hermathena.* No. xv.

Aristotle's *Induction*, by the late Dr. Maguire, a discussion of *Prior Analytics*, II. 23, 1-4.—Mago's *Work on Agriculture* by Prof. Mahaffy, holding that the author is only identified by a mythical tradition with the statesman who founded the political power of *Carthage*, that the *Latin* translation was made in the *Græchan* era, and that the C. Sextius to whom it was, according to *Varro* (*R. R.* I. 1. 10), sent or dedicated was the consul of 124 B.C. the founder of *Aquæ Sextiæ*, who may have previously been praetor in *Africa*.—*Ciceronian* by Prof. Tyrrell, remarks on ad Att. v.—vii., among other things emending v. 11. 7. τρομαγρία μετὰ νομάλων ἀπύλας in me, v. 20. 1. τίς que erant to usque Hieram or the like; v. 21. 5 τῖς translat to in transitu, an interlinear gloss of ἐν παράδοξ; v. 3. 12 scis enim quos taperierimus, qui omnes...rem me facere rentur to quos aperuerimus...rem me facere rerentur; vii. 7. 1 τῖς putato to puta te me, as an indication of the fact that the following et tibi gratias egit is in inverted commas.—Prof. T. K. Abbott on διῆ after relatives in *Plato*.—Prof. Palmer on the fragments of the *Latin Scenic Poets*, emending among other passages *Naevius* 22 (Ribb.) to ii, quâque incedunt, omnis arces oblerunt, the MSS. of *Nonius* quoting the passage from '*Lycurgo lib. ii.*' where 'lib. ii.' is generally supposed to come from an original 'liberi'; so Accius 327 teos mortalis foenis lib. x. miseror saepe studioso volo to eos mortalis, Fœnix, miseror saepe et adiutis volo; *Naevius* 61, τῖς trionum to trionum, *Ennius* 22 talter to ultor; ib. 101, τῖς corporaret to cor foraret; ib. 255 τῖς dare uia to dare uerba; ib. 375, τῖς cur to cor; *Atilius* 4 τῖς de diâ; *Pacuvius* 6. read ita sâptuosa dictio abs te dicitur | quod cōjectura sapiens aegre cōicit; ib. 73. read cōcertare ac dissentire pârce: da cursum aequi-

ter; ib. 209, oculis elisis traxerim; ib. 226 percit for τῖς porgit; ib. 205 animorum for τῖς morum; ib. 321, read profusus gemitu mûrmur- 'occisti' -âns ruit, a timesis for murmur-ans; ib. 334 read reciprocare undae, aegre remis subjectare, adfligere, Accius 22, quia tis for τῖς iatis; ib. 49 loca rorum for Ribbeck's τῖς Locorum; ib. 449. clamor ore fort [c] clamore; Incert 19. (Cic. de Div. 2. 56. 115) evasi, et nox fera (MSS. fera Ribb. evasi vox foras); Acc. 10. catuli fort Caleti; Naev. 121. read petimine in pistrino equi qui meruerant; *Afranius* 69, nobis die digitis for τῖς clam nobis dictis; ib. 155 aspici for τῖς espus; ib. 236 re-written; *Pomponius* 114. assem des: si qua ventura est alia strena, sternue; *Novius* 22, rapit non ludunt in motis pila, datatim dorso; *Syrus* 177, fatui repugnant for τῖς futura pugnant.—*Plautina* by the same.—*Asin* Prol. 15 ita, eos ut alias fort ut vos item alias; ib. 2. 4. 30. neque ero esse servom in aedibus ei qui sit pluris quam illest; ib. 5. 2. 92. in tu (isne tu) for intus; *Trin.* 3. 3. 3. per me for τῖς ferme; ib. 2. 4. 197 atata fort istae.—J. Quarry on the last two books of the *Clementine Homilies*.—J. B. Bury, *Nugae Aeschyleae*—reading ἐπρώθη P. V. 49—Ag. 356 inserting ipas to fill up imperfect line; ib. 698. ἀελοφύλλους for ἀετοφύλλους.—L. C. Purser on Dr. Henry's *Aeneidea*, announcing the approaching publication of the commentary on books vii—xii, and giving as a specimen the note on 10.880.—John Gwynn, giving extract from commentary of *Dionysius Barsalibi* on the *Apocalypse*, professing to give *Hippolytus's* interpretation of *Matt. xxiv. 15—22*. Reviews: *Hatch's* essays in *Biblical Greek* (T. K. Abbott) demurring to the canons of criticism adopted; *Lewis's Latin Dictionary* for schools (J. I. Beare) criticising etymological part of the work: calling attention to narrowness of scope and some errors of detail. Generally favourable.

**Leipziger Studien**, vol. xi. part 1. (1) MAXIMILIAN LUEDECKE *De Fontibus quibus usus Arrianus Anabasin composuit*. The first part of this essay endeavours to prove that Strabo was in several instances the original authority both of Arrian and Plutarch: in the second the writer discusses the manner in which Arrian uses and quotes his authorities. (2) Robert Weber *De Dioscuridis περὶ τῶν παρ' Ὀμήρῳ νόμων libello*. Argues that the work contained much drawn from the commentaries of Aristarchus, and much also of Stoic and Peripatetic discussions on Homer: consequently that the author, being later than Aristarchus, cannot be Dioscorides the pupil of Isocrates, nor the Pyrrhonist, nor the father of Zeno the successor of Chrysippus. (3) Notes on the text of Cicero *De Re Publica* by Curt Wachsmuth.

Part 2. (1) Paul Hartlich, *De Exhortationum a Graecis Romanisque scriptarum historia et indole*. An elaborate inquiry into the history and character of the various προτροπικαὶ (λόγοι) of Greek and Latin-Greek philosophers. (2) Curt Wachsmuth, notes on Seneca's *Apocolocyntosis*. (3) J. H. Lipsius, on a passage of Demosthenes's *De Corona*.

**Mnemosyne**, vol. xvii. part 2, contains:—J. C. Naber, *Observationes de Iure Romano*. 'Interest igitur exceptionem rei indicatae et rei in iudicium deductae. Consumit haec non nisi unam actionem nempe illam quam eligit actor; consumit altera omnes omnino actiones, quibus de eadem rei certari poterat.' (De actione ex vadimonio.) 'Vidimus exceptionem comparatam fuisse ad repellendum actorem qui re ipsa valere iussa vadimonii poenam per se petere vellet.'—J. C. G. B. *ad Plinii Epistolas* I. 4; I. 20, 22.—J. J. C. *Cicero ad Quintum* II. 9 (11), 3.—Van Herwerden *de locis nonnullis Homerici*. 'The old superstition, that the Homeric poems must not be subjected to the same principles of criticism as other works of classical literature, has ceased to rage, and a great cohort of critics, with Nauck and Cobet at their head, are busy emending the text of these poems.' 'While Nauck and von Christ have been cautious and conservative, rarely admitting their conjectures into the text, the new Dutch editors have changed the text with bold hand.' Following in the steps of his countrymen, Van H. offers some twenty conjectural emendations to M—Ω.—Van der Vliet *ad Minucium Felicem*.—Hoekstra *ad Livium*.—Karsten continues his critical notes *ad Senecae Dialogos* V—X.—J. C. G. B. *ad Plinii Epistolas*. Four conjectures.—H. C. Michaelis emends some passages in Nepos and Seneca.—Van H. sendijk emends Tac. Hist. I. 27.—Cornelissen offers about seventy conjectural emendations to the first decade of Livy's History.—Damsté offers twelve conjectures on Munro's edition of *Aetna*.—Van Leeuwen, who professes himself the bolder of the two whose recent edition of the *Iliad* is more advanced and daring than any except those of Payne-Knight and Fick, discusses some points for which no room was found in the edition. 'The εἰ in patronymics in -εἰδης cannot be a diphthong.' 'The present of μέλλω in Homer is used with pres. or aor. inf. The impf. ἐμελλον, used as an auxiliary, requires the fut. inf.' Contracted forms of verbs and nouns are to be expelled from the text. A large number of bold and ingenious suggestions are made to this end, and attention is called to the expedients by which the gap in the verse was filled after the form was contracted. The new Dutch edition reads ἐπερθον for ἐπέρθου, ἐπερην for ἐφίρει, πέτονται for ποτῶνται, τῆν for τιμᾶ, φιλέντας for φιλοῦντας, γελαίνοντες for the 'monstra' γελαίνοντες, γελαίνοντες, γελαίνοντες, etc.

**Zeitschrift für das Gymnasial-Wesen**, April—August, 1889.

In Xen. *Anab.* 5, 3, 10, F. Harder suggests τοῖ Φέλασρος for τῆς Φολός comparing Strabo p. 343.—In Soph. *Tr.* 94 instead of emending ἐναρξομένη H. Otte proposes to read φλογισομένη in 95 for φλογισομένη.—In Livy 10, 36, 16, H. J. Müller reads quae <ad> viam Latinam for quae via Latina. *Iwan Müller's Handbuch* (O. Weissenfels), 12th and 13th half-vols containing a *History of Greek Literature* by W. Christ: 'chapters on Homer and Pindar especially good: shows abundant learning.' 10th half-vol. 'brings to a close von Niese's excellent sketch of Roman History and the Topography of Rome by O. Richter which will be joyfully welcomed by all scholars.'—Ch. Graux *Plutarque, Vie de Cicéron* (C. Th. Michaelis). G.'s opinion that the MSS. Matr. 55 and Vatic. 138 are more or less faulty copies of another older MS. which contained a better text than all others is approved. C. Sintenis has shown that J. J. Reiske's conjecture that two different Aldine editions of Plutarch's *Lives* came out in the same year (1519) is mistaken. F. Neue *Formenlehre der Lateinischen Sprache*, 2nd vol. Adjectives, numerals, pronouns, adverbs, prepositions, interjections, 3rd ed. by C. Wagener (H. J. Müller) 'immensely improved from the 2nd ed. W. deserves the greatest thanks for his gigantic labour.'—Karl Brugmann, *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen*. 2nd vol: Wortbildungslehre (Stammbildungs- und Flexionslehre), 1st half (H. Ziemer) a detailed criticism.—H. J. Müller has the following notes on Livy: 2, 41, 9, read propter suspicionem insitam [in] animis hominum regni: 2, 46, 4, for abiit of MSS. read cecidit rather than Cornelissen's labitur cf. 1, 58, 12: 8, 33, 10, read alterationes for alteratio rather than change exaudiebantur into exaudiebatur with Gronovius: 10, 23, 10, for a pollutis read cum pollutis: 30, 30, 20, read nusquam minus quam in bello <ad spem> eventus respondent. C. F. Meyer and A. Koch *Atlas zu Caesar's bellum Gallicum* 2nd ed. (A. Van Kampen), 'under the guidance of a competent teacher this little book can do no particular harm: 'G. Busolt *Griechische Geschichte bis zur Schlacht von Chérona* 2nd part Die Perserkriege und das Attische Reich (G. Stoeckert), 'much better arranged than the earlier part; deserving of the highest praise.'

**Kuhn's Zeitschrift**. xxx. 5.

*Etymologisches und kulturhistorisches* (O. Schrader). Etymologies of individual words—some of the most interesting are: αἰγανή, αἰγίπος, aesculus, Anglos. *ac*, Engl. *oak*—αἰλίουπος, αἰλίουπος, for αἰ-Flac-o-, Anglos. *vesle*, Engl. *weasel*—αἰμασίνη = αἰμ-ασί-η, where second element is for *senti*-, Lat. *sentis*—ἀκρόμα, ἀκρόμας from *κ*ens, Sk. *kānsati*, Lat. *censeo*, properly of healing by incantation—ἀποφάμιος, φηλός, Lat. *fallo*—ἀδω, ἀδατος etc. had originally the root meaning of 'deceive,' *√* *syn*-, O. H. G. *sunta*, Lat. *sons*, the idea of infatuation passing into that of sin (ἀτῆ Pind. ἀδάτα = ἀ-ἴδ-α)—ἀδατον (ἡ-σπ-σπ-ἴδ-α) Σπυγδς ὄδωρ = the water that cannot be deceived—δημός, Lat. *abdomen*—θεο-πρό-ος, Lat. *pro-cus* (*pro-cus*)—κέρδος, καρδία, *cerdo*, go together, with common meaning of 'cunning'—μαψ, Lat. *moz*, Sk. *malesu* (quick), adv. loc. plur.—ἱερωή perhaps for ἱερω-ω-ή, Lat. *os*—χάλις, Lat. *Falernus*.—R. Thurneysen discusses i. *vetus* (adj.) which he holds to be shortened from *vetustus* and then assimilated to *vetus* (subst. = *Fétos*). ii. *pubes* which he connects with *publicus*. iii. *infra* for *ins-ra* as *imus* for *ins-mus*. iv. *impetire*. v. *-mn-* in Latin, with reference to the termination of the gerund. vi. relation of Romance to Latin phonetics.



## ANNOUNCEMENTS.

Mr Robinson Ellis is writing, in Latin, a series of critical notes on disputed passages in Manilius. He has re-collated the Leyden MS., used by Jacob, with reference to these passages, and is now collating the MS. in the Library of Corpus Christi College, Oxford. Mr. Ellis has made considerable progress with the work, which will be issued before long.

We understand that Prof. Jebb's edition of *Philoctetes* which will form the fourth volume of his great edition of Sophocles will be ready early next year.

Dr. Sandys, Public Orator of the University of Cambridge, has in the press an edition of the speech of Demosthenes against the Law of Leptines, with Introduction and critical and explanatory notes, as well as a facsimile page from each of the two principal mss, the Paris MS and that in the Laurentian Library at Florence. The edition will be published by the Syndics of the University Press.

Mr. R. C. Seaton's edition of Apollonius Rhodius will be ready for the Press before long. A special feature of the work will be the attention devoted in the Introduction to the language of the author.

An edition of the Greek text of St. James with Introduction and Notes, by the Rev. Joseph B. Mayor, is nearly ready for the Press.

Mr. P. Giles will soon have ready 'A Short Manual of Philology for Classical students.' The book (which will be of the same form as Dr. Gow's 'Companion to School Classics') is intended to act as an introduction to the methods and conclusions of recent philology. The work will differ from others of the same class by devoting a larger amount of attention to general principles and by including along with the inflexion a short account of the comparative syntax of the noun and verb. Messrs. Macmillan are the publishers.

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